The Pulpit

A Journal of Contemporary Preaching

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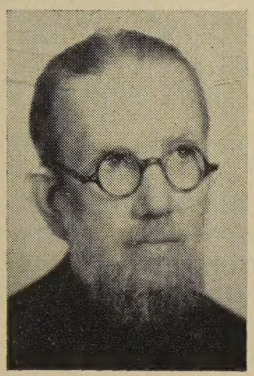

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1954 Seminarian Preacher of the Year Selections

VOL. XXV, NO. 6 JUNE 1954

By Robert J. McCracken

RELIGION AND

IT is fitting that this church should take special note of the two hundredth birthday of Columbia University. The relation between the two institutions is close and cordial. The Riverside Church was built on this site and in this community in part to serve the university and the colleges affiliated with it.

"The universities," wrote Mandell Creighton, one-time Bishop of London, "are a sort of lunatic asylum for keeping young men out of mischief." What prompted that outburst it would be interesting to know. We can be sure that the good bishop did not intend it to be taken seriously. The great task of a university is the consecration of learning. All men, as Aristotle said long ago, by nature desire to know. A university exists to satisfy that desire. It disseminates learning but it is a poor shadow of what it ought to be if that is all it does. For knowledge is not only useful, powerful, noble, but in some sense a sacred thing. It is not a commodity for barter, exploited for personal profit and advantage. It is a gift which one dedicates, uses as a steward, in the spirit of the motto of Oxford University, *Dominus illuminatio mea,* The Lord is my light.

Faith Knows No Fear

The bond between religion and learning should be strong and permanent. The pursuit of knowledge is a religious duty. There is a place in religion for the exercise of the intelligence. God wants a man's head as well as his heart. When Schleiermacher in the classroom at the University of Berlin kept reiterating that feeling was the basic, constitutive element in religion, Hegel, through the wall from him, would expostulate, *"Aber, meine Herren, das Denken ist auch Gottesdienst."* To think and to think hard is a religious duty. Moreover, faith knows no fear of truth when its innermost conviction is that God is Truth. It does not ask us to believe what is irrational or what we know to be untrue. Its plea is not for less education, but for more; not for the brushing of philosophy to one side, but for its deeper establishment; not for more religion and less science, but for more religion and more science and a better partnership and harmony between the two. John Milton voiced one of the most passionate desires of the human heart when he wrote, "Give me the liberty to know, to utter and to argue freely according to conscience, above all other liberties."

Intellectual Leadership

Have you ever thought what would have become of Christianity if it had not been for the thinkers —in the first century men like Paul and John and the unknown author of the Epistle to the Hebrews, in the second and third centuries men like the great Alexandrian Fathers, Clement and Origen? They never made a virtue of ignorance or credulity. They labored to command the Christian faith to the intelligence of their contemporaries. They honored the mind as the instrument that apprehends and appropriates truth. They were abreast of the best thinking of their age. Soon they were more than abreast of it; they were the intellectual leaders of their day.

So it has been in every creative period of Christianity's life. When men make the pursuit of knowledge a religious duty things begin to happen. First you have the Revival of Learning and then, as inevitably as day follows night, you have the Reformation. First you have a stirring in the minds of John and Charles Wesley, both of them university men, and then you have the Revival which goes by their name, sweeping through England like a flame of fire and cleansing the life of England at every level, personal, political, social, ecclesiastical. First you have a youth on the Columbia campus intellectually coming of age, finding many of the traditional views of the Bible unstable, distressed by the discovery and obliged because of it to go out in search of a personal faith, a faith that would scorn to tamper with truth and that would do no violence to his intelligence. Then for over forty years you have the ministry of Harry Emerson Fosdick, a ministry unparalleled in this generation, reaching out through the spoken and written word literally to millions of people, clarifying their thinking about the things that matter most, resolving their intellectual difficulties, build-

ROBERT J. McCRACKEN preached this sermon on January 10, at the beginning of the year-long two hundredth anniversary celebration of Columbia University. An editorial associate of The Pulpit, *Dr. McCracken is one of America's greatest preachers. He has been minister of New York city's Riverside Church, which maintains both Baptist and Congregational affiliations, since 1946. In this sermon he pays high tribute to his predecessor, Harry Emerson Fosdick, who, together with Mrs. Fosdick, was present in the congregation. Also present was a member of* The Pulpit's *editorial staff who recommended the sermon as being especially appropriate for the commencement season.*

Upon Columbia University's Bicentennial

KNOWLEDGE

ng them up in a faith that knows no fear of truth because its innermost conviction is that God is Truth. Yes, great things begin to happen when men make the pursuit of knowledge a religious duty. Who have been the commanding figures in the history of Christianity? Call the roll and what do you find? They have been men of intellectual strength—Paul, Athanasius, Augustine, Aquinas, Calvin, Temple, Schweitzer, Niebuhr, men for whom knowledge was not only a useful instrument but a sacred instrument to be devoted to the service of God and their fellows.

This admittedly is not the whole story. There is another and darker side to it. Far from regarding knowledge and the mind as sacred instruments there are those who have distrusted them. We think of what happened to Copernicus and Galileo. We recall how the medieval church condemned the theory of the antipodes because a literal interpretation of the Bible required the belief that the sun revolves round the earth. The anti-intellectual temper still thrives in some quarters. A man went into a church and heard the preacher say in the course of his sermon, "Few things, my friends, have done more harm in this world than thought." He then proceeded, though it was surely quite unnecessary, "Don't, my dear friends, put me down as a thinker, put me down as a believer." It is a false antithesis. What is the value of belief without thought? Belief without thought is superstition. It is the acceptance of opinion at second-hand and on hearsay. In religion the second-hand is intolerable, yet how much religious life is the echo of of an echo. Thousands stay away from church on Sundays because going to church means listening to a sermon strong in feeling and deficient in thought, a sermon that is an affront to their intelligence.

Reason in Chains

The distrust of knowledge and the intellect which has all along plagued Christianity is a depressing feature of the mental climate of our time. We have to reckon today with an aggressively obscurantist, anti-intellectual temper. If it had its way it would fetter free inquiry—have you observed the reaction of the Holy Office to Papini's book on the devil?—stifle any kind of criticism, keep belief fixed and static, encourage the view that change is somehow subversive and that anyone who advocates new ideas is probably a fellow traveler who should be watched. Forty years ago man's right to knowledge and the free use thereof seemed assured. Professor J. B. Bury of Cambridge University in his book *A History of Freedom of Thought,* published in 1913, claimed that the struggle of reason against authority had ended in an apparently decisive and permanent victory for liberty. The use of the adverb "apparently" saved his reputation as a prophet! For in the interval over vast areas of the earth reason has been in chains and freedom curtailed.

The Right of Dissent

In Russia today there is no right of dissent, no liberty to criticize. A man cannot start a periodical, or write a book, or hold a meeting, or advocate opinions which, in the judgment of the dictatorship, would threaten the security of the system. Education, art, music, the drama, the cinema, all the instruments of public opinions, are under government direction and control. As for the United States, here is an appraisal of an authoritarian and reactionary tendency which is more and more in evidence. I quote Raymond Fosdick, former president of the Rockefeller Foundation:

> With the possible exception of John Adams' administration, there is a risk today in being a liberal that has never existed before in the history of this republic. If you sign a petition to admit colored people to public housing developments, if you favor fair employment practices or are concerned about civil liberties, if you fight for the protection of the rights of the foreign born, if you oppose religious prejudice and Jim Crowism, if you sanction cultural exchange with foreign countries, if you align yourself with those who are working for more effective labor unions or more adequate medical care, if you take any point of view which involves the implementation of the Declaration of Independence that all men are created equal, you are apt to be suspected in some circles as a knowing participant in the Communist Front, or at the very least as a witless dupe of Moscow's hypnotic influences. . . . Fingers are even pointed at organizations like the Y.M.C.A., the Y.W.C.A., and the defunct Epworth League. In many states, teachers and college professors have been frightened into sterile silence, and even the pulpit has not been free from fear.*

Trend Toward Conformity

Man's right to knowledge and the free use thereof! Columbia University could not have chosen a more pertinent theme. Matching the obscurantist, anti-intellectual temper is a pronounced trend in the direction of conformity. Fear of communism is inclining us to confuse treason with dissent, to frown on deviation of any kind, to be impatient and intolerant of diversity of outlook and opinion. Some Congressional inquiries, as the General Council of the Presbyterian Church pointed out, have revealed a distinct tendency to become inquisitions whose historic pattern can be traced to medieval Spain and to the tribunals of modern totalitarian states. The Roman Catholic Church has long claimed the right of censorship but the idea and its practice are alien to our whole tradition. For all that, books are being suppressed not because they contravene laws but because of the ideas they contain. Teachers, editors, entertainers,

**Within Our Power,* p. 30, Longmans, 1952. Reprinted by permission.

librarians, school boards, senators and congressmen are being scared into nervous conformity, and individuality of expression and independence of judgment are in genuine danger of becoming lost arts. Meantime ambitious politicians, ignorant of the American tradition or contemptuous of its meaning, are aided in their maneuvering by the silence or indifference of the mass of the American people.

Freedom to Exchange Ideas

The founding fathers were men of another stamp. They had no fear of ideas and no intention of using civil authority to suppress them. They made freedom to think, to speak, to exchange ideas the core of the Declaration of Rights and the basis of the government of the Republic. One wonders what Senator McCarthy makes of the principles they asserted ". . . that the opinions of men are not the object of civil government nor under its jurisdiction, that to suffer the civil magistrate to intrude his powers into the field of opinion and restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous policy, and that truth is great and will prevail if left to itself." Washington, Jefferson, Franklin, Paine grounded government on faith not fear. I think of the speech made by Congressman Page of Virginia in 1790 in support of a liberal naturalization policy: "It is nothing to us whether Jews or Roman Catholics settle among us; whether subjects of kings or citizens of free states wish to reside in the United States, they will find it in their interest to be good citizens, and neither their religious nor political opinion can injure us, if we have good laws, well executed." It was tolerance of this character that lay at the basis of this nation's life and that made an integrated and harmonious community life possible.

Vigilance Needed

We need a revival of that temper now. The universities, the courts, the press, the churches with untiring vigilance should make a stand for the rights of the unfettered mind, not only for access to knowledge but for liberty of thought and speech as a right on which every person should be able to count. There are risks involved but as Oliver Wendell Holmes once remarked, "You needn't fear to handle the truth roughly; she is no invalid." Or as Judge Learned Hand so memorably stated the case:

> Risk for risk, for myself I had rather take my chance that traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry. I believe that that community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where non-conformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists, to win or lose. Such fears as these are a solvent which can eat out the cement that binds the stones together; they may in the end subject us to a despotism as evil as any that we dread; and they can be allayed only in so far as we refuse to proceed on suspicion, and trust one another until we have tangible ground for misgiving. The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion.

That may well prove one of the greatest political testaments of our generation.

It is becoming more and more evident that the conflict of our times is a conflict in the realm of ideas, in the minds and souls of the peoples of the world. In that conflict a university plays a vitally important part. It exists to do far more than disseminate learning. Its task is to break the bonds of ignorance which shackle the spirit of man, to enlarge the bounds of human reason and liberty, to inquire freely into all matters of knowledge, and, pulling down ideological curtains, to create an open world and open conditions for the free movement of life and thought and speech.

Knowledge Is Not Enough

Man's right to knowledge and the free use thereof. Yes, but is knowledge enough? Given a chance it can dispel ignorance, overcome prejudice, work a miraculous transformation in human conditions by broadening men's minds and enriching their lives. It is one of the major cures for the ills of humanity. Yet one notices among educationists a growing disposition to deplore the concentration in the contemporary world on material and secular values bound up with training of a purely vocational character. As a scientist commented, If education is wholly given over to specialization on vocationally useful pursuits it will tend to produce young barbarians who know nothing of the rich heritage of culture and are blind outside their own narrow field. Knowledge is power, but the question in regard to the man who has the power is, What will he do with it? Will he exploit it for personal advantage or regard it as a talent with which he has been entrusted in the service of his fellows? There is another thing one notices. It is the recognition on the part of many educationists that something more than education is needed if a new and better world is ever to be established. Witness the judgment of Sir Richard Livingstone, the Master of Corpus Christi College, Oxford:

> We and our education have been too absorbed in the matter of life to think of its spirit. We must restore to it a vitamin, deficient both there and in our life—a religion, a philosophy of living, a definite ideal to guide, discipline and dominate the lives of individuals and, through them, national life.

All of which serves as a reminder of the sentence of Scripture: "Reverence for the Eternal is the first thing in knowledge."

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'Consider Your Ways'

By George Florovsky

Haggai 1:4-7.

THE events surrounding our text occurred in the days of Persian kings when Jewish exiles were permitted to go back to the land of their forefathers. They were happy to return to the Holy Land, yet it was desolate and despoiled. The glory of the past was gone. Life was miserable and insecure. The struggle for existence was heavy and exacting. As the prophet says, "He who earns wages earns wages to put them into a bag with holes." There was a growing feeling of frustration and disappointment.

The ultimate reason for failure was, however, much deeper. "Why? says the Lord of hosts. Because of my house that lies in ruins, while you busy yourselves each with his own house." Was it not natural for each man to busy himself first with his own house, with his own security and safety, and to wrestle first of all with his own concrete and immediate needs? By worldly logic it seems reasonable to give priority to these immediate needs. But there was a higher logic, a logic of faith. "Then the word of the Lord came by Haggai the prophet, 'Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?' "

A Troubled World

No urge for security should be allowed to deter people from the service of God. The cause of God has an unconditional priority, and God's claim on man is absolute. No national home can be rebuilt or re-established unless the nation consents to be God's servant. It was precisely to this devout service that Israel of old was summoned in this period of trial and readjustment. The mysterious image of the Suffering Servant was the sign of that bright future which God had prepared for his faithful people. All human endeavor had to be inwardly subordinate to the purpose of God. "Unless the Lord builds the house, those who build it labor in vain." There was no room for disappointment or despair. It was high time for repentance and rededication. "Consider your ways" (King James version).

We are living in a troubled and distorted world, a world of tensions. We find ourselves in the midst of an inclusive and radical crisis which affects all levels of existence and all walks of life. Memories of the last world war are still fresh in many minds and hearts while the world continues in a state of war, even though it be a cold war. The burden of the last war could be endured only because there was a hope and conviction that the armed struggle would solve the tensions and secure a just and durable peace. This hope has been frustrated. Few problems were actually solved. Tensions are as strong as ever; in fact they have grown stronger. Kingdoms still rise and stand against each other. There is a growing feeling of insecurity. The ground itself seems to be explosive. No human cause seems to be safe, and no human device valid. The whole fabric of civilization seems to be disintegrating and about to collapse. There is a growing awareness of the strength of evil. And there is little trust in the power of the Good. One is tempted to speak of the end of our time.

Is there any hope for the future? The number of those who have lost all hope is steadily increasing. There is a rising wave of hysterical apocalypticism, and it gains followers not only among the dreamy and uprooted but among believers as well. The end of time seems to them to be near, and they fear it will expose the futility of human life and of all historical hopes. At this critical hour everybody is busy with his own house, but is overtaken by the feeling of an approaching doom. Again as in the days of Haggai the prophet, "You have looked for much, and, lo, it came to little." And the reason is still the same—the house of the Lord still lies in ruins. "This people say the time has not yet come to rebuild the house of the Lord." It is high time again to speak of the only Hope that never fails.

The God of History

We are accustomed to ask what is going to happen, what one should expect. But is this a proper question? The only question a Christian should ask is this: What am I going to do? In this desperate and dangerous situation, what does God expect me to do in order that his will may be done

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GEORGE FLOROVSKY came to America in 1948 to join the faculty of St. Vladimir's Russian Orthodox Seminary in New York. Born and educated in Odessa, he was a professor in Prague when, during World War I, he fled to Belgrade. After the war, he refused an invitation to return to Russia, and became a faculty member at the Russian Theological Institute in Paris. He has lectured at British and American universities and reached a wide audience through his writings in Russian, French, German and English. After serving on the Provisional Committee of the World Council of Churches from 1937 to 1948, he was a delegate to the Amsterdam Assembly as he will be at Evanston.

on earth as it is in heaven? We ask this question, but usually fail to arrive at the answer. Obviously our destiny cannot be ultimately settled either on the battlefields or by the conferences of the wise men, but only in the depths of our own hearts. Again, "Consider your ways."

As Christians we are committed to certain basic beliefs about history. To us God is the Lord of history. Human history is not just an autonomous display of blind forces of nature, nor does its course depend solely upon man's scheming and planning. The ultimate order of history is of God's own making. It may be difficult and presumptuous to attempt to detect God's ways in the complex and confused texture of historical events. Yet we know that God himself is taking part in our lives as supreme Master and Judge. Nor are we left without guidance in our interpretation of human life. God acted in the life of his chosen people—the Israel of old—as he is acting still in the life of the new Israel—the church; and all nations of the earth are subject to his sovereign rule. Nor does he intervene just sporadically in the course of human affairs.

The pattern of history is of God's making, and it is a pattern of salvation. There is a divine order in human history, however difficult it may be for us to discern it at any particular point. Yet at all points and in all situations God's claims on our obedience and service are obvious. It is in his Law that we discern his order. Through Jesus Christ, our Lord, and in him, it has been revealed to us, once, forever, that God expresses his redeeming purpose in human history. Our historical hopes depend precisely upon our ultimate trust and belief in the divine guidance.

Recurrent Cycles

History is not just an infinite sequence of vain repetitions. In the light of Christ we are given to see more than the preacher of old could discern. "Is there a thing of which it is said, 'See this is new?' " he asked. The "new" has come into the world in Jesus Christ and by his cross. Christ himself is the abiding *New* and in him the whole of creation has been renewed and is being renewed again and again. The old has passed away and is passing away in the lives of those who by faith and obedience belong to him and dwell in his continuing newness. The cycles of the cosmic necessity, the recurrent circles of destiny, or *fatum*, have been broken, and we are given to follow the straight line, which is Christ, as St. Augustine phrased it.

A new vision of history has been made possible. Yet this vision had been already anticipated by the great prophets of the old dispensation. History is not just a series of happenings, of births and decays. There is a real *movement* in history, and it is God himself who moves it. He moves it toward an end, and this is God's own end and purpose. History moves toward its consummation. *Christ is coming again,* and then his victory will be disclosed in full. The future is therefore full of promise and meaning.

In the Christian vision and interpretation history is essentially a *finite* process, because it moves and leads to a goal and to an end. Christians are given by faith to anticipate an ultimate and abiding *redemption of history.* And they are called to be not just spectators but actors in this drama of salvation. History for Christians is not just a stage on which a symbolical play is performed and certain eternal values exhibited. History is reality itself, in which God is accomplishing his own creative purpose.

Christ is the Savior of the world, *Salvator mundi*—not only the Savior of our souls but of the world. The world itself has been redeemed. Nothing can succeed in the world that is not organically related to God's purpose. In a sense the history of salvation is the only true history. It is precisely a rebuilding of the house of the Lord which lies in ruins.

Ultimate Victory

The hope of Christians is that something radically new will come. This ultimate redemption obviously transcends history. But in this ultimate consummation nothing will be lost that has been dedicated to God and marked by the sign of the cross. History will not be simply abrogated or replaced. History is not just a prologue to the eternal story of an otherworldly Kingdom. The prologue belongs to the fullness of the story. The King has come and has been enthroned forever through the victory of his cross. And in this sense our earthly history is already integrated into the story of the Kingdom.

The ultimate victory will transcend all historical dimensions. In the ultimate consummation everything will be changed and renewed, yet it will still be a true summation or recapitulation in which nothing will be lost or left out.

In the light of this ultimate expectation the whole course of human history is given new sense and new meaning. This meaning is given by the integration of human endeavors into the purpose of God. There are no values and no achievements apart from God's pattern of history. God's will must be mediated through the faithful acceptance of his purpose by men. Yet his cause will be vindicated in spite of human neglect or resistance.

Divine Pattern

We are given to wait for an ultimate *reintegration of our history.* It is in this sure hope that we are encouraged for action and service. Apart from the divine pattern of salvation we would labor in vain.

Even in this transitory age we are anticipating in the gathering for the world to come and, as it were, building up the Kingdom to come. Only in this ultimate perspective can we recover the true sense of urgency in our historical doings and discern the proper dimension of our Christian duty. We look for the age to come, and for this very reason we are called to work. We have to beware of all utopian illusions and abstain from all exaggerated interpretations of our actual achieve

ients. The true and final achievement lies in the eyond. But it is precisely this anticipated *justifi-ation of history* that gives meaning to our pres-nt life and inspires courage to be and to serve od's ends and purposes.

History has meaning, not only because in his-ry individuals may make decisions, but precisely ecause it is a part of God's world which he wants save, i.e., to redeem and to preserve. History ands under the judgment of God, not only in arts or bits, but in its integrity, as a whole. And ur historical life belongs to this totality. The ulti-ate hope of Christians is that *Christ is coming* judge the quick and the dead, to judge the world. Is there any hope? The Christian reply is sim-le and categorical: *He is the Hope.* The phrase an be easily misunderstood and misinterpreted. It does not mean simply that *through* Christ, or *by* him, we are encouraged to hope for many things. It is precisely he himself that is our only Hope. We should beware of a depersonalization of history and of the age to come.

We look for Christ's coming because we long for a personal encounter with him. And this personal encounter of the whole of humanity with the Redeemer is the true meaning of his coming again. It will be a judgment. At this last hour it will be made obvious and clear whether in the course of history we busied ourselves with our own frail houses or with the abiding house of the Lord.

The question is still asked: "Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?"

The 1954 Seminarian Sermon of the Year

The Tower Beyond Time

By Roger A. Cowan

Philippians 1:18b, 21.

WHAT does a man do when his world caves in? What is the point of going on when the scales time are tipped against you? If every day brings ou closer to violent death, why put up a front as nothing bothers you? A man can knock his head gainst only so many walls. Why not admit that ou're through and be done with it?

The mind of Paul the Apostle pounded with ese questions. He had brought the good news Jesus Christ to Rome, and he was paying for . They had thrown him into a cell—he had al-eady had been stoned and shipwrecked and beaten r his belief. What a way to carry on a ministry—ehind bars in an alien country! It reminds you of e old quip, "Join the navy and see the world—rough a porthole"; "Come to Rome and preach e gospel—from behind bars!" What a way to ind up a career!

But, whatever went on in the minds of his cap-rs, Paul, we can be sure, had other ideas. For ehind bars, in a broken body, there was a heart at knew Christ Jesus. And to the little church at hilippi, there went this message: "I am a risoner for Christ and I am very happy. I don't know whether it's better to live or die, since I'll be with him in either case. But this I do know, that while I live, for me, living is Christ!"

So Paul, by faith, stopped the mouth of the Roman lion. You have to respect a faith like that. It is the faith of a man who knows whom he has believed. "For to me to live is Christ!"

We Need a New Faith

Whatever living may be in our day, it is not Christ for many. Most of us are not very thankful for the present, nor do we live with a very vivid sense of God's presence. Much of the talk about our age is not about what a wonderful time it is to be alive. Most of what we hear is about what a terrible time, what a hopeless time, we live in. There seems to be a kind of conspiracy in our hearts against the present which manifests itself in many ways.

Here is a young man who rose to the rank of lieutenant in the last war. Now he edits a newspaper. He discovers that he and his wife have serious marital problems. It may take a few years to work them out. "Is it worth the effort," he asks, "since I'll possibly be drafted again before long? And after that, who knows? Maybe I should get along with whatever temporary relationships I can happen upon during these next few years."

Or, here is another man, a brilliant young university instructor. He has his heart set on writing a book which will possibly take five years to complete. "But how can one write with any integrity," he wonders, "if there's no assurance that five years from now I'll be around? Maybe an H-bomb will hit New York in the meantime, so is it worth

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ROGER A. COWAN is The Pulpit's 1954 Seminarian reacher of the Year. After graduation from Maryville ollege in Tennessee, he taught in the public schools of oodbury Heights, New Jersey, for one year before enter-g Western Theological Seminary at Pittsburgh. The re-pient of an unusually large number of awards in the field public speaking, he has been active in Westminster ellowship activities and was installed as the minister of e Fairview Presbyterian Church, Thomas, Pa., on May . He delivered this sermon on May 2 before the Chicago unday Evening Club which co-sponsors this annual selec-on.

the struggle after all?" The question of time—just how late it is—is thus the most pressing cause of anxiety for many people in our day.

Some people, who feel that the clock is running out on our world, have submerged themselves in work, stoically resigned "to take one world at a time." They excuse themselves by saying that the times "are out of joint," and thus avoid the more basic question of whether they may be out of joint within themselves. Or, if the person happens to be an intellectual, he can always comfort himself with the thought, "I was born in the wrong age." Like Robinson's "Miniver Cheevy," he can idealize the age of knighthood, the Camelot, and Priam's neighbors. This is an easy way to quit living and start existing.

Modern Concepts of Time

In such a society, people develop odd notions about time and their relationship to it. Death becomes the grim reaper—the old man with the scythe. The gratification of physical appetite becomes primary. Being afraid of what lies beyond and not knowing how to handle the present, we produce a society of subway riders and commuter train travelers, who read the comics to and from work and watch television all evening. We wall ourselves off from each other with cocktail parties and country clubs, surround ourselves with the "nicest" people, hoping against hope that all the triviality of our talk will somehow fill the hollowness in our hearts.

We are a people afraid of time. In these latter days of "higher learning," we have determined to make our graveyards look as much like hockey fields and as little like graveyards as possible. We tint the faces of our dead to make them seem lifelike and to keep from our minds the grim reminder they represent. There appears to be something final about a corpse. Our women rush from beautician to cosmetic counter in a mad attempt to erase those telltale lines. Ponce de Leon had nothing on them. We are afraid of time because our consciousness of it always asks us certain questions: are you going anywhere? are you alive? are you maturing? or, are you merely trying to ward off extinction?

Bored Humanity

This modern concept of time raises the scepter of boredom within our hearts. Man is the only animal that can be bored. If our awareness of time only tells us that the seasons proceed on their ancient cycle, that hour still laboriously swings by hour, we face a dreadful decision. We either have to be aloof from our own selves, or suffer painful boredom and emptiness. Strangely, when we are bored, we fall asleep; that is, we become as nearly extinct as possible. Many people feel that if they had nothing to do, no chattering friends around, no appointments or plans, they would "go crazy" with uncertainty. When, because of emptiness, life becomes "sound and fury signifying nothing," it is, in the words of Macbeth, a reality that

> Tomorrow, and tomorrow, and tomorrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death.

When the haunting scepter of boredom finds a haven in our hearts, we develop peculiar notions concerning time. If we are on vacation and pass time without realizing it, we curiously determine that we have had a "good time." If we read detective stories while traveling between cities on a train, we say that we "kill time." But, if time is of value, why kill it? We say that those in our prisons "serve time." And, in religion, we stick signs up along our highways reading, "Where will you spend eternity?" as if eternity were something you could get your hands on like a dollar bill and divide into parts for spending. Is there such a thing as a third of eternity or a fourth? Is eternity a thing to be spent, a quantitative entity? Is eternity but an endless succession of tomorrows to add to our bored todays?

Sense of Direction

No wonder we do not know where we are going! We have no clear concept of where we are or where we have been. We have decided that we are citizens of one world where you get what you want now or forever hold your peace. Meanwhile, the goal is to be as little alive and aware as possible. It is as if life, as Fred Allen put it, "Is an unprofitable episode disturbing an otherwise blessed state of nonexistence."

The American poet, turned English, expressed our plight years ago in his poem "The Hollow Men":

> We are the hollow men
> We are the stuffed men
> Leaning together
> Headpiece without straw. Alas!
> . . . .
> Shape without form, shade without color,
> Paralyzed force, gesture without motion.[1]

Meaningless, empty and anxious, we submerge ourselves between skyscrapers trying to blot out the fact of time.

What could be said of us is what was said of the principal character in *Death of a Salesman.* Willie Loman saw his dreams shattered, after having always thought that to be well liked and to get rich were the objectives of life. He died a suicide. At his grave, one son remarked wistfully, "He had a great dream—to be number one." But the other son, who had seen clearly the tragedy, replied, "He never knew who he was."

"He never knew who he was." Certainly the society we have inherited is full of desperate people, fighting against or running from time, completely unaware of who they are.

It is precisely at this point that we Christians have something to say. And what we have to say is that man does not live by time alone. What we have to say is what Paul said to the little church at Ephesus: "Live life with a due sense of responsibility, not as men who do not know the

[1]From *Collected Poems 1909-1935* by T. S. Eliot, copyright 1936 by Harcourt, Brace & Company, Inc. Reprinted by permission.

meaning and purpose of life, but as those who do. Make the best use of your time despite all the difficulties of these days."

We need to proclaim that a man's life is not measured by the number of years passed, the number of stock market killings made, or the ability to conform to public opinion. We should assert that life is measured not by quantity but quality, not length but meaning—by the goals we affirm, the values we give to life, the interests that dominate our days.

Living Beyond the Calendar

If it be true that fear of impending doom frightens us, it is also true that by being aware of the future we can, to a large extent, control it. If fear of the future makes us long for the past, or fear of the present makes us cynical and suspicious, it is also true that our ability to remember and anticipate should inspire us to make the most of the present.

We Christians have largely tended to miss this fact. Even the clergy stand guilty. We have, in some cases, capitalized on present anxiety by promising gold-paved streets and stars in heavenly crowns. When we have done this, we have made religion an opiate rather than an objective, a refuge instead of a revolution. On the other extreme, we have tended to blend in with the thinking of people around us. We have noddingly agreed not to preach about death or eternity, but rather content ourselves with a social ethic that assures happiness and freedom from worry. When we have done this, we have sold ourselves out like the priests in old Israel. We have become a sentimental mouthpiece for the whims of the public, so that the new only hears itself reflected from the pulpit.

What we have failed to say, and what we desperately need to say, is that to assure the value of the future we must live the present with courage and integrity. We need to remember that men can think beyond the clock or the calendar. We need to see the cross of our Lord, as not only historically timely but realistically timeless. The future is born from the present and therefore all we do is of eternal consequence. We do not judge a poem by the time required to write it, or the number of words it contains. Why should we judge lives any differently? Which is better, a Christ who at thirty has his face grimly set toward Golgatha, or an old man of eighty who cringes in whining fear on his deathbed? Which is stronger, a Patrick Hamilton going to the stake for what he believes to be true, or a William Randolph Hearst who, despite fame and fortune, would never allow the word "death" to be used in his presence?

Christian Integrity

We must gain anew a Christian concept of time—realize that a man who lives to be a hundred has not necessarily lived at all, if he has not lived well and with Christian meaning. For this reason, a faith that asks, "Where will you spend eternity?" is lamentable. Eternity is not a quantity of time; it surpasses time. Look at the cross! Our flat-screen world needs a three-D faith—the knowledge that eternity is a way we relate to life here, not merely a calendar full of tomorrows.

When a man begins to live each moment with Christian freedom, honesty and love, he becomes conscious of his place as a child of God. He begins to know the fulness of growing up into Christ. For him, to live is Christ!

For such a person, the age in which he lives is unimportant. The important thing is that he have the conviction and freedom to live by Christian integrity. If the difference between today's society and that of the past is that we cannot nestle on the mothering breast of our historical period, it is likewise true that our obligation to live as children of God is increased.

Whether the young man writes his book or not is secondary; what matters is whether he writes from a desire for money and praise or from what he himself believes is honest and true. The young editor cannot be sure of his marital relationship five years hence. But in the best of times, could one be sure he would live out a week or a month? Does not the uncertainty of our day show us this—that we have been born not to live but to die, and that therefore the ultimate standards are Christian love, courage and honesty at any given moment?

Orestes, the hero of Robinson Jeffers' epic poem about Myceae, attempted to break free from a closely knit home life and learn to "love outwardly." The last scene pictures Orestes walking from the city limits, only to face certain death. But, writes Jeffers in "The Tower Beyond Tragedy":

> . . . young or old, few years or many signified less than nothing
> To him who had climbed the tower beyond time, consciously.[2]

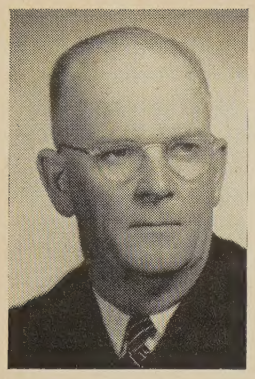
To climb the tower beyond time consciously—what a goal that is!

Let's be thankful then for this place, for this time; that we are alive in what seems to be a Godless age; that we have an opportunity to grapple with its problems. It may be that we, like Orestes, can learn to love outwardly and thus assure the future. It may be that if God's Kingdom is really among us, we can learn to climb consciously that tower beyond all time.

[2]From *Collected Poems 1937* by Robinson Jeffers, copyright 1933, 1937 by Random House, Inc.; 1927, 1928, 1938 by author. Reprinted by permission.

Seminarian Selections

THE top ten selections for the 1954 Seminarian Preacher of the Year are announced on page 17 by the board of judges named by The Pulpit and the Chicago Sunday Evening Club. Judges were Oscar F. Blackwelder, Washington, D. C.; Jack Finegan, Berkeley, California; William H. Hudnut, Jr., Rochester, New York; Gerald Kennedy, Los Angeles, California; Alton M. Motter, Chicago, Illinois; and Edwin McNeill Poteat, Raleigh, North Carolina.



The Christian in His Vocation

By Alfred W. Swan

In the Lord your labor is not in vain.—I Corinthians 15:58.

IT is a healthy sign that church councils are turning to the thesis that all useful work is essentially religious. Luther was leader in the revolt from the idea that only they were "religious" who entered the monasteries and served the church as an institution, that secular callings were less acceptable to God. A corollary of his doctrine of the universal priesthood of all believers is that of the sanctity of all useful labor.

Our expression "vocational guidance," says Yale's Roland Bainton in his biography of the Reformer, *Here I Stand,* comes directly from Luther. "God has called men to labor because he labors." Once in a sermon Luther said:

> Workers with brawn are prone to despise workers with brain, such as city secretaries and school teachers. The soldier boasts that it is hard to ride in armor and endure heat, frost, dust and thirst. But I'd like to see a horseman who could sit the whole day and look into a book. It is no great trick to hang two legs over a horse. They say writing is just pushing a feather, but I notice that they hang swords on their hips and feathers in high honor on their hats. Writing occupies not just the fist or the foot while the rest of the body can be singing and jesting, but the whole man. As for school teaching, it is so strenuous that no one ought to be bound to it for more than ten years.

Is it any wonder that Luther's preaching was listened to? The recovery of this material and its presentation in assimilable form is evidence there is still commerce between God and Man at Yale.

Sense of Divine Calling

Elton Trueblood, in *Your Other Vocation,* says the same thing in language of our day when he points out that it is a mistake "to suggest that work is not Christian unless it is work for the churches." He is a strong believer in the significance of the witness made in daily work, crediting it with more importance to the Christian faith "than what happens on Sunday."

Church groups have noted certain key occupations which will most influence our society for better or for worse in the next fifty years: Education, mass communications, government and social service. Here, then, are important vocations that Christians should be entering.

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It is certain that the redemption of our times from destruction depends on the reintroduction of the sense of divine calling into our daily work. Men are frustrated because they see no sense to what they are doing. Their subconscious is silently protesting that what they are doing is destructive of social good or ruinous to individual character. Life could be sweetened and strengthened if more persons were committed to the view that they will do only what contributes to the Kingdom of God and to human welfare. Said Sigmund Freud, "Laying stress upon the importance of work has greater effect than any other technique of living in the direction of binding the individual more closely to reality."

If then, remedial to our spiritual need, we must restore the sense of Christian vocation to our occupational connection with the world, what must we do to achieve this end?

Unworthy Service

In the first place, we will have to recognize that *some jobs are ruled out when they do not render worthy service to mankind.*

This is a touchy part of the subject. Could we begin cautiously by suggesting that "woman's oldest profession," though it may seem to serve some, and does furnish profit to the procurers and managers, might be classified as not fulfilling a sense of vocation? There are many associated industries, from entertainment to real estate.

Gambling is a legal vocation in many countries. Some states advertise it on large billboards: "Gambling is no sin." Its profits and taxes sustain economics. Its indulgence appears to give the pleasure of tension to many. Is the manufacture of its equipment and manipulation of its devices the kind of vocation you would care to go into for less than how many grand per year? If not for less, why for more?

Drug and medical quackery is a highly profitable area of operation. The medical codes and the food and drug acts constantly have to be defended against persons and concerns who would violate them, if only they could make some quick bucks.

Or why not sell dope, especially to the young, who, when they have formed the habit, will become regular customers? Well, why not? It's a source of profit, isn't it? Why not engage in the liquor business? It is legal; it is highly profitable; it is sometimes elegant, exhibiting "men of dis-

nction" among its clients; but degraded skid row erelicts are also among its end products. This is ighly controversial. Once the better fraternal rders would admit no person connected with the quor industry. Once the churches would not. But ow—we shall have to search our hearts, our iemories and our consciences on what constitutes Christian occupation.

Worth of a Job

In the next place, we should recognize that *all seful work is honorable.* This was Luther's great iscovery. Useful to whom? Useful to men and to od. This does not mean that there are not ivisions of duties. There is a remarkable passage Ecclesiasticus 38 on the ploughman, the rtificer, the smith and the potter:

ll these put their trust in their hands;
nd each becometh wise in his own work.
Vithout these shall not a city be inhabited,
nd men shall not sojourn nor walk up and down therein. . . .
hey shall not declare instruction and judgment;
nd where parables are they shall not be found.
ut they will maintain the fabric of the world;
nd in the handiwork of their craft is their prayer.

The real prayer of our lives is in the labor with hich we serve the gods we pledge our livings to. heodore Parker once preached a sermon on "The uties of the Milkman." A milk-struck city quickly arns how indispensable in the pattern of civilized fe is the man who in the lonesome hours before awn sets the bottles on the step. The saint and ie sanitary are not unallied.

In the next place, it should be recognized that s the laborer is worthy of his hire, *financial in-ome can never measure the worth of a job.* That age scale and salary bracket contribute to physi-al, social and psychological security there can be o doubt. Boswell's Johnson once said, "A man annot be more innocently employed than when he making money." But we have questions today bout both Boswell and Johnson. The problem ust be arrived at from another end than making oney. The pressure of labor for wages, often esperately needed, and the drive of management or profits, sometimes concealed, constitute the illstones between which the mass of consumers s crushed.

Money Not the Goal

We need to re-examine and freshly justify the ocations of the merchant, the realtor, the insur-nce agent and the labor organizer. All are service-ble to society. Why should they not join the in-ustrial and professional groups in standing be-ore a Christian company, telling what their serv-ces are and justifying themselves to the world?

In a parable the Master has a manager say to is employees, "Occupy till I come" (King James). he unusual verb means to trade, to carry on. What is your occupation? I occupy! Service endered is the rent you pay for the space you ccupy. But make not money your goal, else, as Kipling said, "The time will come when you will meet in contest one who does not; and his little finger will be thicker than your thigh."

A test of vocation and divine calling is service rendered and the psychic and social incomes that derive therefrom, rather than the purely monetary.

Again, it is apparent that *we must recognize the increasing place of public service in the range of vocations.* However the emphasis wavers between government employment and private enterprise, the distinction is not absolute. There are going to be more and more public services, and the proliferation of civil employment will continue. The great opportunities to affect the future of mankind lie, therefore, in the fields of public service.

Public Service Vocations

This involves a multitude of persons to implement the policies of public welfare, public health, mental health, social welfare, public education. And the obligations to render good service are the same for the cabinet secretary as for the office secretary. Indeed, if there can be any distinction, there is the special obligation to serve with complete devotion when the public is being served. In this matter a state warmly committed to social welfare will perish, if it has not a great company of wholly honest and devoted public servants.

That we are to serve in "singleness of heart, as to Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men," means that we should work, whether we are watched or not, and that we will be honest, even if we are directed not to be. Honesty and industry are indispensable supports of the state, and become more, not less, necessary to human survival, to say nothing of the illumination and adornment of the Kingdom of God. These virtues are part of the divine vocation to the soul of man.

The Professions

Again, *the professions must be infused with an ancient and honorable sense of vocation.* The doctor might well frame alongside the oath of Hippocrates the words of Ecclesiasticus:

Honor a physician with the honor due unto him
For the uses which ye have made of him.
For the Lord hath created him;
For of the most high cometh healing,
And he shall receive honor of the king. . . .
Of such doth the apothecary make a confection;
And of his work there is no end;
And from him is peace over all the earth.

But lest this set the physician on high, let him consider the conclusion of the passage:

He that sinneth before his Maker,
Let him fall into the hands of a physician!

No other vocation commands higher respect and warmer affection; and none is capable of more corruption.

The teaching professions deserve their acolade, providing it is remembered that they are dependent on a mass of popular belief and public support. The business of a teacher is the selfless one, "to become unnecessary."

The politician needs to be encouraged to rise to the call for statesmen. Hats off to the men who go down into the pit of politics. Would that we had many better ones, committed to the service of Christ and of men.

The policeman and the preacher are brothers under their respective attire. Both are better for living near the people. They seek to control—the one by law when necessary, the other by love when possible—the desire of men to live and be free, to feast and to seek fellowship.

The professions are such only when they live up to their professions.

Sacrament of Life

Once more, we should recognize that *common to every vocation is the summons to the ultimate sacrament of life.* This should be a cheerful and gracious commitment to the skills and tasks at hand, or a prayerful and sacrificial devotion where the exigencies demand.

What St. Paul wrote to Timothy about the minister is just as chargeable to everyone, the milkman, the postman, the scientist and the editor: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

A request once came to Anatole France for an article of fifteen or sixteen hundred words. Said that artist in language, "Fifteen or sixteen hundred words—why don't they say which? Don't they know that one hundred words means a day of agony!" There are days of agony in every vocation.

See now men that retire, like the ancient warrior whose sword was so wrapped by the tendons of his hand that he could not lay his weapon down. But the time comes when you hang up your sword and shield, and no more make the warfare of your calling. Then it is that the scientist reads with happy eye the signs of further progress in his field. Then it is that with tearful eye the reformer greets the evidence of weakening in social progress and ground that must be won all over again. Blackmore wrote:

> For the power must fail, and the pride must fall,
> But the glory of the Lord is all in all.

I beseech you therefore, brethren, to present your bodies, your minds, your commitment and devotion, a living sacrifice, which is your rational service, unto God, by whose high calling you are called in every vocation.

Offertory Prayers

By W. B. J. Martin

Augustine-Bristo Congregational, Edinburgh, Scotland

THE weakest and most perfunctory item in a service of worship is often the offertory prayer. "Bless these gifts" or "these tokens of our love," or "Prosper the work of the church to which these gifts are devoted," have become clichés which no longer register. Yet, with a little imagination, this moment in the service is capable of becoming an illuminating and enriching experience. Indeed, an awakening effect can be produced simply by being realistic: instead of talking about "gifts," "offertory," "tokens," speaking simply and honestly about "money." To refer to "this money" is to recall the worshiper to the proper use of all his money. The preacher should unashamedly relate this Sunday giving to the everyday giving and spending and saving. Here are a few suggested offertory prayers of this pattern:

Lord, as we claim a blessing upon these gifts, help us so to live that all our giving, spending and saving may meet with thy approval.

Lord, as we place this money upon the holy table, deliver us from the contempt of money and the overvaluing of it.

O God, bless, if thou canst, the way in which we have earned this money, and accept our thanks for all honorable ways of earning a living; for work that provides us with the wherewithal to share, and especially for work that is its own reward.

The dedication of the offering is also capable of becoming related to the wider world. Studdert Kennedy used to insist that we make too little of the offertory, and counseled us to plant it firmly within the economic framework of life.

Money is not an evil or sordid thing in itself. There is no greater blessing, nor anything more beautiful than a sound and stable monetary system. The complex network of our modern finance ought to be the healthy nervous system of the body of mankind.

Some ways of bringing this home to the man in the pew are suggested here:

O Lord, behind this offering lies the busy world of working life—the mill and the factory, the shop and the office. So we ask a blessing upon the commercial and industrial life of our city. Save us from creating a community where wealth accumulates and men decay.

Here, O Lord, we bring together worship and work, the sacred and the secular. As thou didst use bread and wine to show forth thy presence, so help us to use money to create a reconciling and redeeming community.

Birthday of the Church

By O. A. Geiseman

Ephesians 2:19-22.

THE Christian church is today observing its own birthday. Ten days after our Lord's cent, he fulfilled his promise to send his Spirit the apostles. As they were assembled in Jerusam on that first Pentecost Sunday, there was a und as of a mighty, rushing wind, and the Spirit God descended upon them in the form of fiery ngues. This was the occasion on which the Lord tablished his church.

Peter preached the festive sermon—probably e most successful sermon of his long and colorful reer. Three thousand souls were won for Christ at day. I am sure that every Christian minister om then until now has had a bit of secret envy in s heart as he aspired to preach sermons which ould result in an average of perhaps three conrsions each, to say nothing of three thousand.

Paul's interpretation of this event is recorded our text. In these simple words he makes plain ho belongs to the Christian church. Virtually very truth that Paul expresses here about the urch is one about which men, generally speakg, have weird, impossible conceptions. That is ue of the question, "Who belongs to the church?"

Who Belongs?

Not long ago I heard of an individual, whose ther had been a minister, who had gained the pression in youth, through the father's preachg, that only people of his little denominational roup composed the church of Jesus Christ.

When members of the Roman Church recite the eed and speak of the Holy Catholic Church, they e thinking about their own denominational roup. In Belgium two years ago we visited the hurch of our Lady in Bruges. It is a beautiful, rge Gothic structure. Our guide pointed to a ttle balcony high up on the left side of the nave, irly close to the high altar. He explained that it ad been built by Louis de Grotehuis, whose man on next to the cathedral was responsible for his ame—Louis of the Great House. After chopping hole through the wall of the church, he had constructed a concealed, private stairway leading up to this little private box seat which he built for himself and his family. There they could hide behind a screen while they worshiped, without having to mingle with the common people. Evidently Louis of the Great House thought that he and people of his kind constituted the church.

In days when the nationalistic groups in our country were still well defined, and before they had become merged with the American stream of life, it was not uncommon to find little groups of German Lutherans, or Swedish Lutherans, or Norwegian Lutherans, who, no matter how correct the doctrine of their church on the subject, nevertheless somehow felt in their own hearts that they were the selected people who constituted the church of Christ.

It was no different in the day of Paul. At that time there were Jewish Christians and Gentile Christians in the church. The Jewish Christians always were a bit more sure that they were the people who really composed the church.

Paul made plain that all such notions are false. The church is made up of all who are the saints of God—all Christians, whether they be Jews or Gentiles; whether their skin happens to be white or red, yellow or black; regardless of the denomination to which they belong. If they are Christians, they are no longer strangers but "fellow citizens with saints of God," and they compose the church.

Who Is a Christian?

To the question, "Who are the Christians?" Paul answers that they are the people who are "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone."

I do not suppose we could ever catch up with all the false notions about who is a Christian. Some people apparently think that everybody who lives in a so-called Christian country, as distinguished from a Mohammedan or a Buddhist country, is a Christian. Others seem to have the idea that all non-Jews are Christians. Some people think that everybody who has not yet committed murder, or armed robbery, or some comparable crime, is a Christian. And I am sure that many think they are Christians because they once learned to recite the catechism.

All this does not make one a Christian. Christians are the people who are gathered around the foot of the cross on which our Savior died and

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who, as humble and penitent sinners, look up to that Savior and accept him as their very own. If you are that kind of a person, then you are a Christian and you belong to the church of Christ.

How to Become a Christian

The question also arises, "How does one become a Christian?" Here again people have strange notions. Some think that it is helpful to be a bit stupid if you want to become a Christian, because they cannot quite understand how an intelligent person can accept and believe the things taught in the Holy Scriptures. On the other hand, there have also been those who have assumed that one cannot hope to do very much with the ignorant and illiterate by way of winning them for Christ. They conceive of conversion as a rationalistic process in which, by certain steps of logic, a person is finally persuaded to accept Christ.

It is true that there have been some very intelligent people, to whom God obviously gave great gifts of mind, who in pride of reason turned against the gospel of Christ. On the other hand, there have been many simple folks who with believing hearts and a spirit of deep adoration accepted Jesus in profound gratitude. Contrariwise, however, there have also been many ignorant and illiterate people who have closed their hearts to the gospel and rejected Christ, while some of the world's most brilliant minds have bowed humbly before their Savior and trusted in him as their one great, good friend and their only Redeemer.

Whenever a person comes to believe in Christ, it is wholly and solely because the Spirit of God, who was poured out upon the apostles on the first day of Pentecost, has entered that heart and there wrought a conviction of sin and produced an acceptance of the Savior who atoned for that sin. That is the work of God's Holy Spirit. The most brilliant minister cannot by arguments of reason cause people to accept Christ. The most eloquent sermon will not convert people because of its sheer eloquence or fine logical reasoning. This is a task for the third person of the Holy Trinity, the enlightening agent of God who, through the simple story of the gospel, opens eyes and convicts people so that they become aware of their sin and with joy and faith embrace Jesus as their Lord and Redeemer.

Implications of Christianity

Paul also answers the question, "What are the implications of being a Christian?" He says that Christians are "members of the household of God" and that in Christ, who is the cornerstone, "the whole structure is joined together and grows into a holy temple in the Lord, in whom you also are built into it for a dwelling place of God in the Spirit."

Two extreme conceptions concerning man and man's body have been current in our generation. On the one hand, there are those who conceive of the human body as an instrument of sin. Some make a sewer out of it and overload it with alcohol. Some make it a tool for unclean and vicious living. Some conceive of man as a mere means to an end, so that human beings can be liquidated at will if it is believed that their liquidation will serve the cause of the state. Then there are those bent on finding the answer to all human ills in the area of the physical. They feel that all would be well if only we could prevent man from becoming sick, or if we could place a chicken in every dinner pail and two cars in every garage.

That is not the way you and I are to conceive of man. To us comes the great challenge of being "a dwelling place of God." To be a Christian calls for a certain way of living. It requires that the presence of the Spirit of God in your heart be manifested in your life.

This has its application to your personal conduct. The presence of God's Spirit in your heart should reveal itself in your character, your behavior, your attitude toward God, toward your fellow men and toward the moral issues of the day. Here is a challenge for all to let the Spirit of God speak out wherever they are, in the home and family, in business and industry, in government and the international scene.

Christians should be encouraged to accept this challenge, aggressively and hopefully, when they consider how marvelous have been the victories of the church of Christ wherever it has exerted its influence. Read the story of mankind. Wherever the Christian church has functioned as a church and wherever it has not degenerated into a mere caricature of its true self, there you will find those achievements in man's history of which the family of mankind has reason to be proud. These are the real forward steps in the improvement of human life and human society.

May God teach us well the lessons of this day so that we, as individual members of the glorious church of Christ, may have the joy and holy privilege of living out our lives by the power of the Spirit of God!

Prayer of Invocation

Offered at the opening of the North American Indoor Speed Skating Championships

By Clair E. Carpenter
Adirondack Community Church, Lake Placid, New York

ALMIGHTY God, our Father in heaven, quietly do we wait to hear thee speak to us as competitors and spectators, conscious that any victory which we cannot bring before thee as an offering of sportsmanship is a hollow victory. Grant that by thy Spirit we may win with humility and lose with good grace. Make us to feel the presence of those who in other years have competed in these games and have climbed ahead to find that the rewards of life are bestowed not because they have won but because they did their best. Let there be no blot upon our striving, O God, that all may be done to thy honor and glory, both now and evermore. Amen.

The Prodigal Father

By Philip M. Kelsey

Luke 15:11-32.

GOD cares for each of his children! That is the message of the three parables in Luke 15. The first two tell about the lost sheep and the lost coin, but the third allows for no mistaking of its meaning: it tells about a lost son. He was not an example of fine manhood, this prodigal son. Although his story has been interpreted thousands of times as a lesson in repentance, there is little foundation for so reading it. He was hungry and outcast and desperate; so he went home. But his return alone does not inspire us. The inspiration is found in the attitude of the father. He also was a prodigal.

Webster defines prodigal, as applied to the son, as "addicted to wasteful expenditure of money, time or strength." Prodigal as applied to the father is "bountiful, lavish, profuse." Neither father nor son was miserly, but one threw his money away on wine, women and song; the other gave everything and himself for his sons. This is in truth the story of the prodigal father.

Since we are thinking of the deeper significance of fatherhood today, let us look at some of the attributes with which Jesus endowed the father of this story.

Parental Wisdom

In the first place, he was a wise father. His son came to him and said, "Father, give me the share of property that falls to me." This could mean only one thing. The son felt he had arrived at manhood and wanted to get away from the protecting walls of the family home. He wanted to chance it out in the world. This presents us with nothing unusual. Most boys reach an age when they want to cast off the ropes that have held them and slip down the runway to freedom. Girls have a way of falling in love. In both instances we parents are filled with anxiety lest our children will flounder in their new freedom.

Many of us discover that we are possessive parents. We love our children well but not wisely. We try to extend our authority beyond the time when it should stop. In our God-given wisdom we do not always show the shrewdness displayed by animals bound by instinct. There is a time when the mother bird pushes her fledglings out of the nest and animals no longer offer protection to their young. God gave instincts to preserve and discretion to liberate.

A teen-age boy at boarding school was visited by his father so often that he could not break his emotional dependence. Every night the boy cried himself to sleep until he left school and returned home. Other boys found no cause to envy him. Even though separated from their fathers, they were confident of their fathers' love. At sixteen they knew that parental ties must be loosened.

Boundless Love

Many of us can remember making the first break with our fathers when we went off to college or to seek independence from the home. Loosening family bonds and acknowledging the child's right to make his own decisions offers one of the hardest tests of a father's love. It requires love tempered with wisdom. The first thing Jesus told about the prodigal father shows that he was a wise parent.

The second virtue with which Jesus bestowed the prodigal father was boundless love. After the son had gone away and spent his inheritance in riotous living, he came home. He had a little speech prepared, but it was not needed. There were no questions. How the money had been spent or how he had lived were questions left unasked. There was only a great joy. Fresh clothing replaced rags; the fatted calf was killed, "For this my son was dead, and is alive again; he was lost, and is found." The son was ungrateful, immoral and degenerate, but there was no mention of these sins. He had returned, and his father's love flowed out in a mighty stream to overwhelm and redeem him.

This is the human demonstration of justification by faith. When the sinner comes home to God in humility and shame, God forgives him and treats him as though the sin had not been committed. The prodigal father had a great love; that alone was capable of changing the entire course of his son's life.

It is on such love that the parent-child relationship comes to full flower. In friendship there is always a bond of common interest or kindred per-

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PHILIP M. KELSEY is pastor of the Congregational Church in Chicopee Falls, Massachusetts. There, as in his earlier pastorate at Taunton, he has been active in the ministerial association and civic affairs. His interest in the missionary work of the Hampden Association of Congregational Churches is natural in that he spent his boyhood in Ram Allah, Palestine (now Jordan), where his father was director of the American Friends Mission. Returning to this country, Mr. Kelsey graduated from Guilford College, North Carolina, and the school of theology at Boston University.

sonality which forms the core around which friendship grows. Not so in families. We do not wait to know the unfolding interests and characteristics of our child's personality before loving him. This is like marriage, a joining for better or for worse. We cannot even choose as we do in marriage. Certain physical characteristics or human qualities determine our choice of a life mate; but when a baby is born, we accept it with no reservations, be it handsome or homely, boy or girl.

Every man who is privileged to be a father should take this creed to heart and recite it every morning: "I will strive to teach my child by example and precept to live according to the highest I know, and having done that I will love him. Whether he be an erring child or a good child, I will love him because he is my child and his craving for love is his greatest need which I alone can fill. I will be a prodigal father, loving without limit."

You see what Jesus was driving at. This love of the prodigal father tells the story of God's love for us. No matter how faithless we are, there is a love that will not let us go. It is a life force that will remain when all other things have failed, a love to which we can return.

Impartiality

Still another characteristic Jesus ascribes to the prodigal father. The younger son had returned. The father, choked with emotion, had ordered a feast in honor of the event. The older son was out in the field and knew nothing of what was going on until he came in. When he heard the sounds of revelry and learned of his brother's return, he did a very human thing. He sulked! He had always been faithful and industrious, but his father had never killed the fatted calf for him.

Up to this point in the story we may have felt that the younger was probably the father's favorite, and it was only natural that he should be welcomed back. The prodigal father, however, was above petty favoritism. In spite of the emotional thrill of having the one son back, he could not neglect the other. When he heard that his older son was sulking, he left the hall and went out and begged him to come in. You all know the conversation that ensued: "Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!"

Defiant words, but the father did not reply defiantly. He loved both sons. In his reply he forgets the exciting return, and reveals only love. "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead and is alive; he was lost, and is found." There was enough love in this prodigal father's heart for both children. Godlike fathers know no favorites.

One is inevitably reminded in this connection of Jacob's children. The favorite was Joseph, then came Benjamin, and so on down the line. The other brothers were jealous of Joseph and sold him into captivity. Then they regretted the sorrow they had brought to their father. Yet if one goes back to the root of the matter, we find that Jacob brought the sorrow on his own head. If he had loved all his children as a prodigal father, their home would have been happy and without jealousy. I know no greater tragedy in the world than that of a child who feels rejected or unwanted by his parents. His hunger for love can warp his soul just as physical hunger can warp his body.

God Loves All

The prodigal father portrays the attributes of God as seen by Jesus, who constantly referred to God as "Our Father." Take this message into your own heart and see what it says to you. God is your wise Father who has not made you a slave to animal instincts but has liberated you. He has given you the inheritance rightfully yours to do with your life what you wish. Don't wait until you are broken, naked and hungry before you decide to return to God and live in obedience.

God loves you. If you have repudiated him, broken his laws, set yourself in absolute rebellion, he still loves you. His love, unlike most human love, flows as warmly and fully as ever when we are least deserving. No matter who you are—rich or poor, talented or untalented—God loves all the same. The world may love or reject you in its cruel and heedless way, but the love of God will abide whether you are black sheep or fair-haired son. He loves when men no longer love. So, earthly fathers, if you would be like God, love with the heart of a prodigal father.

What Are We *For?*

ASIA is now asking the United States of America the same question that the French planter asked in the play *South Pacific*. You remember he was asked by the American military to become a spy and to help us in our fight with the Japanese. He said to the American soldiers, "I can see what you're against, but what are you *for?*" The world is asking the United States of America that question. It's easy enough to see what you're against, they tell us. You're against Russia, you're against communism, but what are you *for?* We haven't answered that question. And most of the mistakes the United States has made in its zigzagging policy of national events come out of the fact that we have been moving in terms of what we're against and not what we're for. If America is to regain the moral leadership of the world she has got to go back to her beginnings and discover the great fountainheads of what she was for—what she came into being as a result of—and base her national policy on positive rather than on negative thinking and action.—*Richard C. Raines, Bishop The Methodist Church, Indiana, in an address before the Chicago Sunday Evening Club.*

SEMINARIAN PREACHER OF THE YEAR

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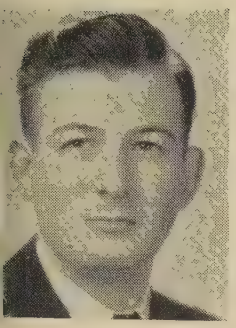

Roger A. Cowan
(See page 7)

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Pittsburgh, Pennsylvania

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Pacific School of Religion
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Honorable Mention

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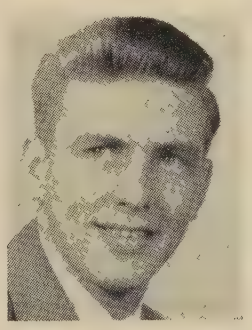

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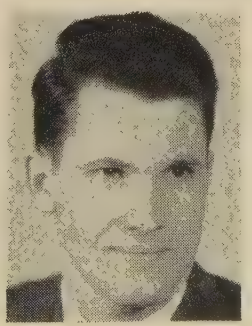


Darrell D. Sample

Garrett Biblical Institute
Evanston, Illinois

Honorable Mention

Why Do Good People Suffer?

By Harry K. Zeller, Jr.

"My God, my God, why . . .?" Mark 15:34.

WHEN a gambler loses his shirt, a sigh of satisfaction ripples across the community. The populace is pleased that "he got just what he deserved." No sense of the fitness of things seems outraged when tragedy strikes the evil man. The first Psalm accepts the same conclusion, "The wicked . . . are like the chaff which the wind drives away." When they are caught in the elements and driven asunder, justice seems, at last, to have paid off.

But when a good man of noble purpose and useful life is struck down with tragedy—when his business falls apart, or his heart blows up, or his children cart home disgrace, or death riddles the family prematurely, or the three d's of unending suffering—deficiency, defect or deformity—live like a plague within his family—what then will you say? How then explain the intolerable agonies with which life is compounded: its sickness, its suffering, its tragedy, its death? One cannot brush such things aside with some easy, chirpy word about getting out of life what we give it.

When a good man suffers we question the purpose of God. We ask impatiently, even as Jesus asked in that ultimate moment of iniquity, "My God, my God, why . . .?"

Seeking An Answer

When suffering and misfortune descend upon a whole people, when terror and tragedy are extended to an entire race or color or creed, the cry of men's anguish goes up to God a hundredfold. During the last war a rabbi friend told me that one day when his old Jewish father was reading a newspaper account of Nazi atrocities upon his people, he turned to his son with throbbing emotion and said, "Abraham, when I get to heaven, I am going to march straight up to God, grab hold of his beard, shake his head and shout into his ears, 'Why did you let it happen? Why? Why? Tell me that!' " With the same sense of outraged justice, the Negro preacher of James Weldon Johnson's poem, "The Crucifixion," challenged God:

> Oh, look at black-hearted Judas—
> Sneaking through the dark of the Garden—
> Leading his crucifying mob.
> O God!
> Strike him down!
> Why don't you strike him down,
> Before he plants his traitor's kiss
> Upon my Jesus' cheek?*

It is possible, of course, that there is no answer to why God permits these things to happen. The confounding complexity of evil has always stymied the philosophers. Some thinkers claim that there is no answer to the problem of evil. One is intrigued by the story of the venerable theologian who, catching a student napping, propounded the question, "Why is evil permitted in the scheme of things?" The student, not "coming to" quickly enough, resorted to the dubious dodge, "I used to know, professor, but for the moment I have forgotten." With mock solemnity the professor replied, "Students, this is a fateful moment in the history of human thought. Mark it well. Since time began only two people have known the answer to this question. Jesus, and he didn't tell us. The other is the student in our midst, and now he has forgotten!"

Our inquisitive minds are not content to accept any such *cul de sac*. We must search for other answers. As with Diogenes and his lamp or the scientist and his hypothesis, we may not find the answer, but we shall know no contentment unless we seek to find it.

Venerable Doctrine

There are those who declare that God permits evil to happen because he is vindictive. Our God is a terrible God, they say. He is stern, austere and implacable in his righteousness. He cannot countenance evil at all. The sight of it makes him sick and angry. And at every show of iniquity his justice makes itself known. All evil must be paid for in kind and in quantity. There is no suffering which is not the result of sin, and the suffering must be extracted as a propitiation for the sin or God is not God. In all the affairs of life he is an impartial referee, an unpurchasable judge, whose righteousness and justice must often decree terror and suffering even as they often give grace and love. So runs the venerable doctrine about God whose wrath is the equal of his love.

HARRY K. ZELLER, JR., has been pastor of the Church of the Brethren, McPherson, Kan., since 1950. A graduate of Bethany Biblical Seminary, he has done graduate work at Butler and Yale Universities and has held previous pastorates in Virginia, Indiana and Illinois. He is an active leader in his denomination and has carried significant interdenominational and community responsibilities.

*From *God's Trombones*, by James Weldon Johnson. Viking Press 1927. Reprinted by permission.

We believe that all suffering is indirectly the sult of sin in the human family. Once life did t involve suffering. Bread was not earned by e sweat of the brow. Roses were without thorns d no weeds grew in any garden plot. Death was known and life was entirely without disappointent. But something happened and, as St. Paul ys, "Sin came into the world . . . and death rough sin, and so death spread to all men beuse all sinned." All suffering—mental, physical, d spiritual—is the indirect result of sin.

Divine Purpose

We can quickly pass by the second explanation: od does not have anything to do with evil; it is concern of his. There are those ephemeral perns who live on such a thin slice of reality that ey can believe the world has long since been cut from any connection with God. The Almighty, ey hold, is a venerated, elder statesman whose eas are tolerated, but who never has any real ice or authority in the affairs of men. They are lling to believe he might be interested in doing mething about human suffering if he could, but cannot.

We are those who believe that this is God's orld and that he is vastly concerned with the ffering and grief of his people. We believe that is a good God who suffers when we suffer. We lieve that God permits suffering not in order assuage his anger, but that it may serve some eful purpose in the divine scheme of things. We lieve that God is vitally concerned and emintly able to deal with the problem of suffering. I must tell you two stories. The one story you ight have read in the newspapers, but the other am sure you have never heard.

The first story is about a little brown-eyed baby rl named Beverly Smith. Beverly was a remarkle child. She *never* cried! Not even when she cut gash in her head, nor when she burned a blister her hand on the stove, nor when they gave her deep injection of liver extract. She was a painss baby, afflicted by an incurable condition proiced through some congenital defect in the cenal nervous system. Any school boy on being told was free from pain might rejoice—not even a anking would phase him! Not so with Beverly's other who realized that her small daughter ight break a bone and no one know it; she ight burn her flesh to a crisp and not feel it; e might develop appendicitis without having ature's usual warnings of pain. A life without ain would be perpetually dangerous. Being insitive to pain would render little Beverly insitive to life!

Uses of Suffering

The second story concerns a six-foot-two handme hulk of a man. I knew him first when he ran r mayor of our city. A swashbuckling camaigner, he was bent on turning the rascals out he could get in. I talked with him about city overnment, about world chaos, about disaster nfronting civilization. He had all the answers—and to spare! He was one of that remarkable genii for whom no problem is beyond understanding. He had one fact to establish each of his prejudices—and one fact was enough to confirm the prejudice beyond rebuttal of a hundred other facts! With these tidbits of information he could remake the world according to his notion, and it would not be a bad oyster when he had finished.

I saw him next upon a hospital bed of pain. Something had gone wrong. He had not been elected. His lungs were faltering under abuse. The days stretched into weeks and the weeks into months. The poison was drawn out of his lungs between his ribs, but the flow of toxin was endless. His was no ordinary illness. The pain was murderous. Countless injections had been administered to ease his pain. One operation led to another, and finally, in a third, a large cyst of poison was removed from his head.

At his insistence we continued our talks about the city and the world and civilization. I could scarce believe what was happening to him—*in* him. Consideration began to displace prejudice. Thoughtfulness replaced hatred. Evidences of good will began to creep in. And when at last he died, both soul and body were different than they had been, for he had learned to love life and respect others. Suffering had mellowed his belligerence; pain had softened his brutal attitudes; and having understood what millions around the world were undergoing, he had forsaken the god of Mars to trust in the Prince of Peace.

Is it not pre-eminently true that suffering produces a sensitiveness to life's essentials? Without suffering, all life would be crass and hard. Negro spirituals were hammered out on the anvil of adversity. The very richness of the spiritual is an evidence of the depth of suffering which the Negro has known.

Spiritual Sensitivity

Literary, musical and poetic geniuses confess that suffering has been their great inspiration. When Victor Hugo was exiled because of his political views, his detention became the wellspring for some of his greatest works. "Why was I not exiled before?" he exclaimed. One thinks of John Milton—blind John Milton dictating the matchless cadences of Paradise Lost—as he comes upon that autobiographical line, "What is dark in me illumine. . . ."

> And David's Psalms had ne'er been sung
> If grief his heart had never wrung.

Helen Keller, freighted down with a multitude of limitations, overcame them all to typify the very spirit of compassion and understanding. On one occasion she was sharing with a group of friends the rich visions she had seen through her blindness, the music which she had heard in spite of her deafness, the aspirations which she uttered though dumb of speech. One person, blessed with sight, hearing and speech, cried out:

> Not thou, not thou—'tis we
> Are deaf, are dumb, are blind.

We live in such a marvelous land and in such a privileged situation that it is easy for us to assume that life *is* things. It is one of the nasty symptoms of the malady of our culture that we cannot dispose of the illusion that in materialism there is happiness. The very drive for success, for financial superiority, for status among our fellows, makes it difficult for us to achieve the sympathy and compassion which are gifts of suffering. I do not for one moment desire that suffering come to myself, my family—or to yourselves—because of what such suffering will do to us personally. Such a mental attitude borders on the psychotic. But I do know that our easygoing, free-flowing, lush way of life makes it difficult for us to achieve that sensitiveness which is so readily grown in the rich soil of suffering.

No word concerning the problem of suffering is begun, much less continued, without meditation upon that supreme Sufferer, even our Lord the Christ. His suffering gave him an instinctive and concomitant sympathy with every man who had any kind of suffering—a broken arm, a stone-blind eye, a leprous isolation, a dead daughter. All others who suffered recognized in him a kindred spirit. The suffering he embraced is one of the major factors which makes his life so sensitive to the needs of our spirits, as was sensed by the unknown poet who wrote on the walls of a Denver hospital:

The cry of man's anguish went up to God,
"Lord, take away pain!
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart; the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made
That it love the the more!"

Then answered the Lord to the cry of his world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on his cross?"

Evanston Hymn

We Come To Pay Our Homage

Tune: *Lancashire*

WE come to pay our homage
To thee, Redeemer, King;
To lift our hymns of triumph
As unto thee we sing;
From earth's remotest corner
And from her distant shore,
We hail the self-same Savior
Our fathers hailed of yore.

We share one Holy Bible,
One Lord alike proclaim;
One gospel of salvation
We offer in his name;
We all receive together
The sacraments divine;
Uniting us, the branches,
With Christ, the living vine.

O may thy church, dear Master,
Through ages yet to be,
Rejoice that all thy children
Are one again in thee;
And may our cherished union,
Our spirit of accord,
Be worthy of thy favor,
Our Savior and our Lord.

ERNEST K. EMURIAN.

Written for the Evanston Assembly of the World Council of Churches, 1954.

The Lawn Mower with a Conscience

A Children's Sermon by Alden T. Smith

Methodist, Little Falls, N. J.

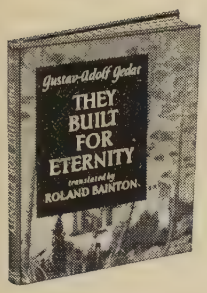
THE season is here again when you boys and girls will see people bringing out their lawn mowers and cutting their grass once more. In fact, you older children may even be able to help.

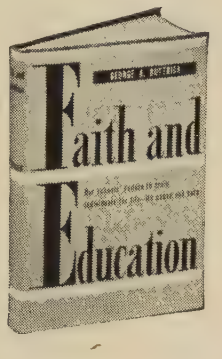
But I wonder if you have ever seen the special kind of lawn mower I am thinking about this morning. A friend of mine told me about this machine which was invented only a little while ago. All you have to do is to turn on the motor and steer the lawn mower until you have cut a path in the grass all around the outer edge of your lawn. From there on the mower will run by itself. An automatic feeler built into this machine steers it until the entire lawn is cut. Isn't that a wonderful way to mow the lawn?

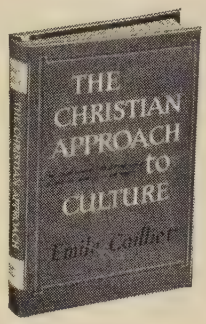
Now I believe that people are something like this machine. God has given us a built-in feeler, too, which we call the conscience. When we are very small children, our parents and teachers guide us a great deal of the time, showing us where to go and what to do. Then as we get older, our conscience tells us what is right and wrong, and we can guide ourselves. This is what it means to grow up as a Christian. Do you remember these words in the Book of Proverbs, "Train up a child in the way he should go, and when he is old, he will not depart from it"?

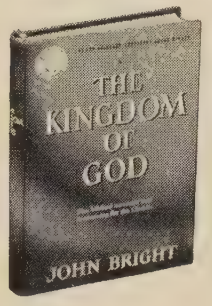
How grown up are we? Can other people depend on us to be good Christians even when nobody is watching over us?

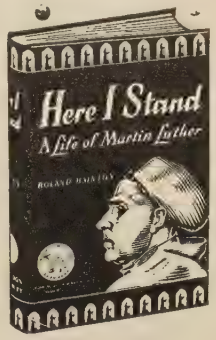
For Rewarding SUMMER *Reading and Study*











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To Marry or Not to Marry

By B. David Edens

ANSWERING a knock on my study door one Saturday evening not long ago, I was greeted by the question, "Can you marry a couple?" I asked, "When?" and was told, "Right now."

I invited the couple into the study and observed that they were young and well dressed—he in an attractive brown suit and she in a lovely green evening dress. After we had introduced ourselves, I told them that I never marry people whom I do not know, or who will not let me come to know them as a friend. I explained that as a minister I am neither a judge nor a lawyer, nor even a priest, but that I want to be a friend to any couple planning marriage. I added that I have an obligation to God, to the church which I represent, to the community to which I belong.

They left immediately, being in too great a hurry to share with me the meaning of Christian marriage. As they put it, "The office of the justice of the peace is still open, and he doesn't ask questions."

That Saturday night my wife missed a new hat for which a quick fee would have paid; but I had a good night's sleep, knowing that I had not been used merely as a tool to accomplish someone's unexamined purposes.

Repeated Tragedy

Those young people found time to get beautiful clothes and to secure the marriage license, but they failed to made adequate spiritual preparation for one of the holiest hours of their lives. This is a too-often-repeated tragedy.

Greater tragedy, however, lies in the fact that some ministers have not always had the highest conception of their sacred function and have been in too great a hurry to pronounce a couple "husband and wife," sprinkling a little verbal "holy water" and hoping for the best. Some few have been blinded by commercial gain; others have been stymied simply by a lack of know-how in relating themselves to the persons they are to marry.

Christian marriage is a covenant, a sacred promise, a bond of honor—not just a legal contract. It is a covenant between man and woman: "Do you take this *man* to be your wedded husband . . .? Do you take this *woman* to be your wedded wife . . .?" It is a covenant between the couple and God: "In the presence of *God* . . ." It is a covenant between the couple and society: "In the presence of these *witnesses* . . ."

B. DAVID EDENS is pastor of the Baptist church in Moores Hill, Indiana. He is a graduate of Southern Baptist Theological Seminary, Louisville, Kentucky.

Successful Marriage

While these vows mean so much to the couple and to society, is there any assurance that they will not be broken in a divorce court six months later? The answer to this question is not an easy one, and it may encounter blind alleys.

It involves establishing the essentials of successful marriage. Sociologists have found that those who achieve success in marriage usually are persons who (1) were born and reared in friendly homes, (2) know each other well, (3) have ability and opportunity to earn a living under conditions favorable to family life, (4) are trustworthy, (5) have religious faith and participate in the life and work of the church, (6) love each other sincerely and steadfastly, (7) have wholesome attitudes toward sex and a desire for children, (8) are emotionally mature.

"Emotionally mature" is a recurring phrase in today's vernacular. People are asking, "What are the marks of an emotionally mature person?" In answer to the question, Dr. O. T. Binkley, professor of Christian ethics at Southeastern Baptist Theological Seminary, says:

1. An emotionally mature person is a responsible person who knows how to make decisions and accept the consequences of his decisions.
2. He faces an unalterable situation in which he has a deep personal interest with poise and a minimum of conflict.
3. He is willing and able to work with people with whom there is some disagreement.
4. He accepts constructive criticism without rationalization.
5. He undertakes to do what needs to be done today without excessive regret over the past and without excessive anxiety about the future.
6. He has a reasonably objective attitude toward reality.

We ministers should not be guilty as priests and Levites of by-passing our opportunity of interpreting Christian marriage to those who come to us. Realizing that none of us has all the answers, let us be humble Samaritans, pouring in the oil and wine of God's spirit, binding up the childhood wounds of misconception, and asking for help and insight from the innkeeper—the sociologist, the psychologist, the physician.

Then, as we exercise the privileges vested in us as ministers of the gospel, we will not be guilty of parroting meaningless vows to light hearts, but can, with the expectancy of God's grace, bind two loyal hearts in a meaningful relation to "live together as the heirs of the grace of life."

Homes Endangered

AMERICAN family life is in danger. I have just read an interesting but disturbing book that every Christian family should read. It is *The Recovery of Family Life*, by Elton Trueblood and his wife Pauline. They begin by pointing out how the Russian Communists have deliberately belittled the family ideal. The Russians have labeled as bourgeois claptrap the idea of a man and his wife in a partnership of love bringing children into the world, each contributing something constructive to that partnership—the man as proud provider, the woman as center of the home, giving it peace, order and affection—with both dedicated to the glorious task of parenthood. That idea, say the Communists, will vanish with the revolution. Women will then take their place in factory and business; the functions of the home will pass to the state where they belong.

Americans are horrified at this suggestion; yet, say the Truebloods, we are doing to our homes by indirection what the Russians plan to do by direct action. In reality, life for most of us does not center in the home as it should; rather, it centers out yonder in various clubs and institutions and jobs. Dad has his work and perhaps his civic activities. Mother has her clubs or she may work to supplement the family income—sometimes because it is necessary, but more often in order that the family can have all the modern comforts and gadgets. The children have school activities and parties, music and dancing. We are pulled in a hundred directions, all *away from* home, so that the very institutions that should be judged by the way they *serve* the family are actually helping to break it up.—*Francis T. Cunningham, Trinity Methodist, Sumter, S. C.*

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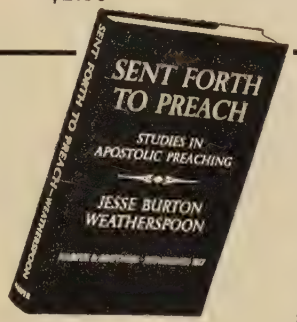

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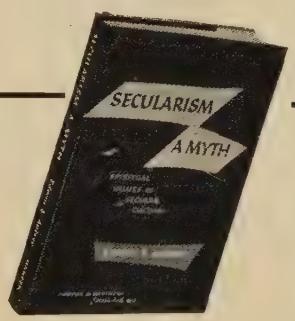

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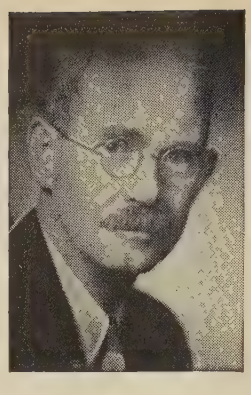

Pulpit Patter

By Morton S. Enslin

Dirtily Yours

YES, it has happened again! I didn't believe it could. I even indulged my gambling instinct to the extent of betting myself two cents—from my left pocket to my right—that it wouldn't. But it has, and the debt has been paid.

I didn't believe it possible that I could receive via the mail any brand new blandishments which have as their theme song, "O Come, All Ye Suckers." I have been offered oil stock, suitcases containing fabulous wealth cosily secreted on the Mexican border, books of dubious quality and facsimiles of my automobile number plate to attach to my ignition key to prevent loss, Christmas cards of all kinds and descriptions, seals, books of chances, neckties and honorary degrees. Frequently the merchandise, always unsolicited and always unwanted, is enclosed. When I throw it into the wastebasket, as I regularly do, I feel like a heel; when I return it (using my own postage), I feel like a fool. And I am never quite sure which is the more wholesome feeling.

When the suggested "donation" is obediently enclosed in the return envelope—and, of course, like most mortals, I have occasionally succumbed, for some of them are hard to say No to—it always means that next time (and that right early) it will be two sheets of stamps, not one. It has not infrequently seemed to me that the common "There ought to be a law . . ." might well be concluded with a brisk reference to this growing (ab)use of the mails.

Some are undoubtedly worthy causes; perhaps this is the only practical way to raise their funds, although at that point I have serious doubts. At any rate, that type of approach invariably seems to me akin to that of the peddler who tries to stick his foot inside the door before he begins his pitch.

But to revert to the first paragraph. I have just received an envelope full of dirt. In and of itself that would be nothing to comment upon, for that is nothing new. But this dirt is mineral —no, it probably is a compound of all three of the classic basic kingdoms we used to guess about. Anyhow, it is not vocal or epistolary. The envelope is of cellophane, two inches square, and it is stapled to a letter, the opening paragraph of which I quote:

> You're not mistaken—it's dirt allrigh[t] [spelling theirs]. Just a teaspoonful but it tel[ls] a big story. A teaspoonful of just plain dir[t] but it is rather special dirt to us. It has bee[n] chose to uphold a new———church in———[,] ———. I'm positive you've never received a gif[t] like this before but this dirt is yours. Look a[t] it carefully. See if you can't feel some of th[e] enthusiasm we have about building a churc[h] on dirt such as this. Why should you have it[?] No real reason except that it is sometime[s] hard for people to vision what we are talkin[g] about. Having this right in front of you bring[s] things right down to earth.

The following five paragraphs ar[e] briefer and of a less exalted lyri[c] quality. The writer wants a buck an[d] a similar packet of dirt from m[y] church—it is not specified whethe[r] said dirt is to be taken from within o[r] without the edifice. She—yes, thi[s] worker in the Lord's vineyard is [a] woman—is sure that her church wil[l] have "an added spiritual inspiratio[n] by having just a small amount of dir[t] from the many [name of denominatio[n] omitted] sites throughout the cou[n]try." So I am please to be sur[e] (through sending a small amount o[f] my dirt) that *her* church will stand i[n] part on *my* ground; I am to be doubl[y] sure (by sending the cash—"A dolla[r] will do. Less if you like and more i[f] you can.") that I will have—alas, the poetic flight now becomes distinctl[y] pedestrian—"contributed to the cost[s] of its construction."

Now surely this is SENTIMENT—shall we say *dusty* rather than *drip[-]ping?*—writ large and packing an ap[-]peal which none but the most crass and ungodly can withstand. As such, I gladly pass it on.

Instead of the homely and outworn philosophy of my grandmother, "Pay as you go, or don't go," would it no[t] be foolish to encourage the prospective new churches to raise their own cash for their resulting edifices or, if they are not in a position so to do, to ponder the advisability of joining other churches in the community which might conceivably need and welcome their support? Rather let our denominational officers—they dearly love to write letters—lead us on a really modern and streamlined campaign o[f] chain letters of the above type (with packets, of course, of local dirt), perhaps with the heartening slogan "Praise the Lord and Pass the Dir[t] and Lucre."

I want no pay for this suggestion. The joy of having a little part, humble and inconspicuous though it be, is its own reward.

Pulpit Post

Titles and Texts

prints Planned

SIR: With your permission, and giv- credit to The Pulpit and the thor, the Council of Churches of eater Houston will mimeograph ough copies of Dwight F. Putman's icle, "Ecumenicity Must Be Local, o" (April), to send to the local nisters in Houston. It is an excellent icle, and we want to share it with stors of local churches here.

VIRGIL E. LOWDER.
Council of Churches of
Greater Houston, Texas.

miletics Class

SIR: I write to express my appreciation for The Pulpit. It is the next ng to being in a homiletics class, l of course its constituency is far ger than any such class. The April ue is one of the best ever. The sermons by Poteat, Ferris and Bosley are magnificent. I am grateful indeed the preaching which is presented l the homiletical horizons which are ened. HERSCHEL T. HAMNER.
First Methodist,
Russellville, Ala.

ngratulations!

SIR: You will be happy to know t the forthcoming Pan-Presbyterian l Reformed hymnal, to be published xt year by five participating Presbyterian churches, will include my mn, "We Dedicate This Temple." e stanzas first appeared in print in e Pulpit. ERNEST K. EMURIAN.
Elm Avenue Methodist,
Portsmouth, Va.

inisters' Wives

SIR: The Zondervan Publishing use of Grand Rapids, Mich., is buying free-lance filler material about eachers' wives which includes unual, humorous and heart-warming periences. All material must be cumented, with names and places signated, and, in the case of magae and book research, with title, volle and page number given. Preference is for anecdotal material, strong human interest; but other varieties factual information, including statics, will be considered.

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The Bulletin Board

ontributed by Ruben D. Bollman, Calvary Moravian, Allentown, Pa.

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RRUPTED FREEMEN ARE THE WORST OF SLAVES.
D LOVES A CHEERFUL FORGIVER.
ME PEOPLE ARE SO HEAVENLY THAT THEY ARE NO EARTHLY GOOD.
EN BIBLES CLOSE JAILS.
U HAVE TO BE LITTLE TO BELITTLE.

"Making Evil Wince." Rom. 12:21 —*Do not overcome by evil, but overcome evil with good.*

MERVIE H. WELTY.
Bethany Evangelical United Brethren,
Red Lion, Pa.

"A Fateful Decision." Mark 10:21-22—"*Come, follow me.*" . . . *He went away.*

Methodist, M. H. MARKLEY.
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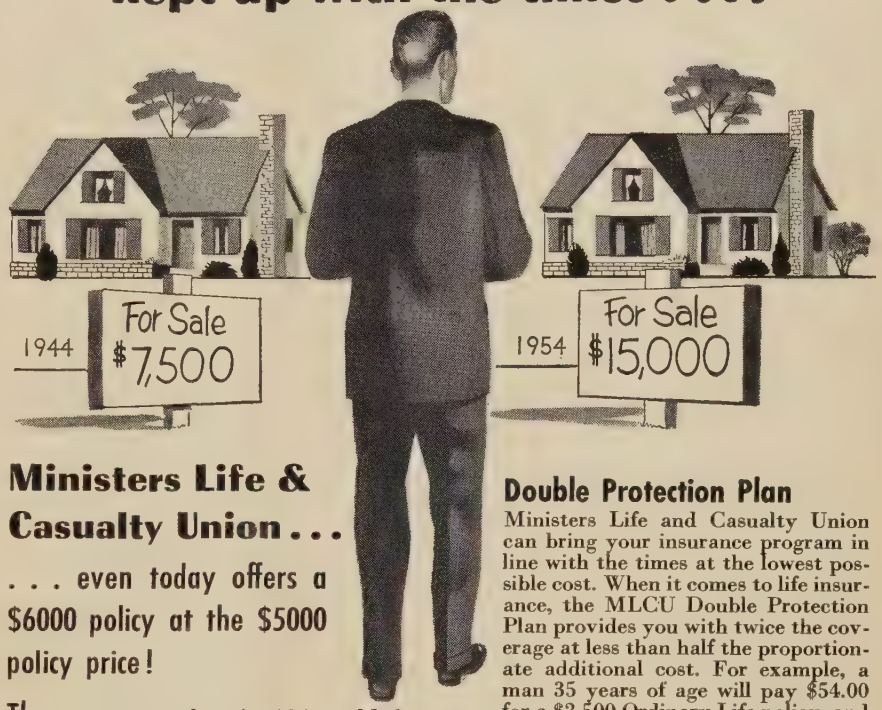

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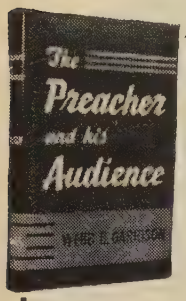

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Ministry of Music

By Ernest K. Emurian

Limiting God

THE history of religion is the story of the conflict between those who try to limit God and those who strive to liberate him. At one time he was confined to a certain mountain. Later he became the private deity of those who inhabited a particular parcel of ground. But when men outgrew these irreligious notions of their grandfathers, they erected new fences, hedging God in with a complicated set of laws that covered about everything anyone did or might think of doing.

Our own day sees the recurrence of these ancient heresies. In the realm of church architecture the debate rages as to whether God is Gothic or functional. As for the days of the week which he created, some pseudo-religious bodies limit him to a Scripture-buttressed Saturday as enthusiastically as some limit him to Sunday. Among other groups, he is imprisoned within an ecclesiastical system. Others reserve entrance to his Kingdom for those who enter a baptismal pool of certain size, or they whittle him down to the waters of a mountain creek during the spring thaws.

Liturgists create complicated forms for such simple rites as the sacrament of baptism and the administration of the Lord's Supper, until they are lost in a maze of duplicated words, half-hearted chants and meaningless repetition in worshiping him who decried much speaking and vain repetitions. While calling him "Lord, Lord," they withhold the water or the cup from those who refuse to wade through inane and lifeless forms to seek a God who is never that hard to find!

The theologians invent their systems of thought only to see denominations spring up affirming that God can be understood only through their little shafts of light, despite the glory of the blazing sun that bursts in radiance about their heads!

What has this to do with church music? Plenty! If you think there is a dispute between the eschatologists and noneschatologists, or between the Seventh Day Adventists and the First Day Absentists, you haven't seen anything yet! Just mention the words "gospel songs" to one who is steeped in the musical traditions of the ultra-classicists and you will have a fight on your hands that will make the aforementioned battle pale into insignificance. Or speak of classical music to the dyed-in-the-wool gospel singer and you will be at it all over again.

If both groups had more of the religion they sing about, each would realize that God is not limited to either, but is present in the finer expressions of both. With all our superb music, there are plenty of empty pews in the average church on Sunday morning. And with all the enthusiasm generated by the typical revival song service, the sterling qualities of Christian character are not evident in overdoses among the worshipers. If one has failed, so has the other; if one has its good points, so has the other! We need a better, more intelligent and more Christian realization of the presence of God in many types of music, both for choir and congregation. Every kind of music that will weld an audience into a congregation, stimulate active participation by typical religious spectators, and inspire to nobler living all who are assembled together, should be used by every church with great joy, irrespective of traditions to the contrary.

Since various composers wrote in the medium of their day, following the forms in which they were trained and to which they were accustomed, confining God to one form of musical expression is tantamount to limiting him to a particular age in church history. The God revealed by Jesus refuses to be that kind of a deity! A musical high-brow who fails to recognize this truth, or an untrained low-brow who ignores it, is unworthy to preside at the console of a church organ or to direct its choir. Appeal, not form, influences the intelligent musician.

An educated musician uses every kind of music available and recognizes that there are about as many types of music as there are individuals. He never speaks of stooping to another level, nor is he ever snooty about a higher level. At the same time, he knows that many people who cannot sing in psalms, hymns and spiritual songs can still make melody in their hearts to the Lord. Therefore he plans his music so that everyone who comes under its influence may make melody to the Lord by means of all the many and varied musical patterns through which God has already spoken and will continue to speak until the congregations militant take their places with the church triumphant!

Sermon Summaries

Power of Prayer

By E. K. Reagin
First Cumberland Presbyterian, Knoxville, Tenn.

The Lord's hand is not shortened, at it cannot save, or his ear dull, at it cannot hear. Isaiah 59:1.

'T was reported recently that the civic leaders of a certain community had been called together to ake plans for the defense of the area case of an attack from the enemy. arious ideas were suggested and responsibilities were delegated. As the eeting ended, a man asked a pastor, What is your church going to do in is crisis?" The significant answer as, "We are going to pray."

This suggestion does not imply that hristians are to use prayer as a mere cape from danger in case bombs ould start dropping near us. We can assured that there will be plenty of ayers rising then. It rather implies at in every time of crisis we recogze that our deliverance does truly me from God and that by ourselves e are completely unable to find our ay out of this wilderness.

Looking at the world as it is today, l of us should recognize that we do t have the wisdom or the strength to ve the world from destruction. any who have seen Korea say that ir plans to save its unfortunate peoe have resulted more in their deruction than in their salvation. Reardless of the issues it would be difficult to persuade many of the homeless id destitute Koreans that our efforts ave added to their happiness.

Objectives of Prayer

But, you ask, if prayer is not to be mere escape from harm when the mbs drop, what should be the objeves of our prayer-life in a time of risis?

In the first place, we can pray for od to help us. Isaiah said that he new God to be able, and many would ld their testimony to that of the rophet. Solomon prayed for wisdom om God to help him rule. We, too, an ask God to add to our intelligence nd strength. He can chase the cobebs from our minds and push back ie clouds so that we can see the host f helpers who stand all around us. Ve can bring a calm into our lives and nto our world which will make the olution of our problems more certain. When men are tense and afraid, they re not in their best condition to meet ifficulties. God can relax our lives if e will bring ourselves to pray to him or help.

In the next place, we can pray that od's will may be done on earth. We re trying to impose our will upon the orld or prevent the will of some ther group from being imposed upon s. We have been concerned too much with the will of men, and too little with the will of God. The thing which Jesus said should be our chief concern —the righteousness of God—has received too little attention from all of us. Our prayers can certainly start with a sincere petition that God's will shall be done in us personally. This would call for a dedication to right living. It would mean a consecration to justice and fair play, the practice of forgiveness to the extent of seventy times seven in our personal as well as in our national and international affairs.

Finally, we can pray for the proper spirit with which to meet life's situations. Individually and socially we will be saved from destruction only as we cooperate with God. Christians must learn to live in our present kind of world and still be victorious over it.

Jesus was the only calm man at his trial and crucifixion. Wrong seemed at the time to be gaining the victory, but above the din and confusion of that hour rang the words of One who was in complete harmony with God's will, "I have overcome the world."

Outlive, Outlove, Outdie

By Frank A. Kostyu
First Evangelical and Reformed, West Alexandria, Ohio

WHEN the Christian religion means nothing more than an occasional attendance at a worship service or lukewarm acceptance of religious duties, the real initiative of the teaching of Jesus has been consciously or unconsciously overlooked. The Christian life means accepting Christ as Lord and a willingness to go beyond everyday activities to advance his Kingdom.

The Christian must *outlive* his uncertain brethren. Centering our lives around Jesus will enable us to find the support that outliving the skeptics requires. Have you ever noticed how vines on a building will fasten securely to the wall? But when they come to a smooth place such as a pane of glass, their tendrils cannot take hold and, lacking support, they are blown about by the wind. We too need support. Thus we do well to outlive our brethren by getting a grip on God's truth and love as revealed in Christ and his church.

Brotherliness Needed

We Christians should also *outlove* our pagan brethren. Certainly we wish equality of opportunity and justice for those of black, yellow or red skin when we think of them in connection with the Constitution or the Bill of Rights. But when colored persons try to move into a restricted Caucasian community or join us on a factory assembly line, we take a different attitude. When it comes down to a civil rights program in our own neighborhood, our enthusiasm for justice and equality vanishes.

Our communities and our world need brotherliness. They need Christian men who can outlove. We see hatred in all walks of life, hiding the face of God. The only way to remove the curtain that hides us from him is to see in all men his image and to practice patience, good will, kindness, compassion, and friendship with all of God's children.

A Christian can not only outlive and outlove his pagan brethren, but he can *outdie* them as well. Think of the last days of our Lord. Remember the cross? Jesus died as no man had before. Can you recall Stephen, stoned by a vengeful mob, yet praying? Seeing the way he died, Paul was led to become the greatest missionary of all time, and in turn, to suffer a martyr's death.

Throughout the history of the Christian church, Christlike men have outdied their non-Christian brethren. In the early beginnings of the church, men did not go out of their way to attract attention to their faith; but when the pressure was on, the heroes of the cross stood for their beliefs even though it cost them their lives. Since then, consecrated men and women have shown the world how Christians can die, for Christ has shown them the reality of eternal life.

The Mau-Mau Pledge

By Don E. Smucker
Bethany and Mennonite Biblical Seminaries, Chicago, Ill.

THE terroristic murders of the Mau-Mau society in the African state of Kenya are a sign of the times. A crude and cruel judgment is taking place in the continent where white man's pride was once the order of the day. Note the seven-fold pledge taken upon entrance into Mau-Mau:

(1) Not to inform against fellow members of Mau-Mau to the government or Europeans. (2) If called at night by the Society to get up at once and carry out instructions. (3) Not to sell land to Europeans. (4) Not to inform against those seen stealing European property but to hide it. (5) Not to attend mission schools or church services. (6) If employed by a European who possessed fire arms, to steal them. (7) In company with four others, to kill Europeans when called upon.

White cruelty, racism, robbery and secularism answered by black cruelty, racism, robbery and secularism. Satan driving out Satan! Only something as powerful as the gospel, as tender as crucified love and as real as Christian brotherhood can answer the ghastly concentric circles of judgment falling over our civilization.

Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *God First Loved Us*

DURING World War II a chaplain was riding on a train across the English moors. He noticed a young soldier opposite him who seemed very nervous and edgy. As he talked to him, little by little, the lad's story came out. The boy had disgraced his family's name after he had left home. Now his leave had come and he did not know what to do. Should he go home—maybe it would be his last leave; would the folks even let him in? So he had written, "If you are willing to see me, hang a white cloth on the apple tree where the train passes by our farm. I'll be watching from the window. If the cloth is not on the tree I won't get off the train when we come to the station." Now the train was nearing the farm. He could not face it. What if there was no white cloth? He asked the padre if he would watch for him. As the train came around the bend in the track, suddenly the padre shouted to the boy, "Look, look out the window!" There on the tree, on every possible branch, white cloths blossomed forth. The tree was almost completely hidden. Absolutely no doubt remained as to the desire of the parents to have their son come home. Soon the train came into the station, and as it ground to a stop, a penitent boy left the coach and threw himself into the arms of his parents who were waiting to receive him and welcome him home.

Such is the amazing love of God—not that we loved him, but that he first loved us.—*Reid E. Vipond, Metropolitan United Church, Edmonton, Alberta.*

• *God's Help in Crises*

IN Maxwell Anderson's play, *Candle in the Wind*, a young wife is working to effect the release of her husband from a concentration camp in occupied France. How can one woman think she can accomplish such a tremendous task alone? In the face of great odds, she is sustained by two things in her quest. She believes in the justice of her cause, and as an American she knows that behind her own works are the prestige and strength of her government. The Christian faith reminds us again and again that a just cause has "the universe on its side," and that underneath are the everlasting arms of God's sovereign will and holy love.

Arnold Toynbee in his comprehensive study of history makes the observation that: God in the hour of crisis has found and called forth the man or the nation capable of leading in such a time. In this day God has called us to assume the responsibility of moral and spiritual leadership among the nations of the world. We dare not fail him.—*R. Perry Bartlett, Asylum Avenue Baptist, Hartford, Conn.*

• *Our Strange Silences*

IN Coit's biography of John C. Calhoun, the champion of southern rights in the period just preceding the Civil War, my attention was arrested by this statement: "Freedom could not live anywhere in a slave society. Free speech, for example, was silent on one subject, slavery, in accordance with one of the strangest gentlemen's agreements in all history. Even of Jefferson's Virginia, with its liberal, humanistic 'free trade' in ideas, Thomas Ritchie could write in 1832 that there had been a 'silence of 50 years.'" Anyone who had dared to question the right of slavery would have been lynched as a traitor. Freedom of thought is silenced today by a public opinion largely molded by the press, motion pictures, radio and television. What protests are made are denied these media of publicity and are printed in the few liberal magazines and books which only the comparatively few read. The rank and file accept the screened information handed them. If they have any misgivings they are afraid to voice them. It is this condition that makes possible our Hitlers and McCarthys.—*William E. Hammond, Community Church, Walker, Minn.*

Pulpit Calendar

June 6—Whitsunday (Pentecost). Christian Unity Sunday.
June 13—1st Sunday after Pentecost. Festival of Holy Trinity.
June 20—2nd Sunday after Pentecost.
June 27—3rd Sunday after Pentecost.
July 1—Dominion Day (Canada).
July 4—4th Sunday after Pentecost. Independence Day.
July 11—5th Sunday after Pentecost.
July 18—6th Sunday after Pentecost.
July 25—7th Sunday after Pentecost.
Aug. 1—8th Sunday after Pentecost.
Aug. 8—9th Sunday after Pentecost.
Aug. 15—10th Sunday after Pentecost. Opening of Second Assembly, World Council of Churches.
Aug. 22—11th Sunday after Pentecost.
Aug. 29—Festival of Christ the King.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *The Eterna Triangl*

NO chair can stand on two legs. I must have at least three. N home can be built on two people. It i always a triangle. Marriage shoul not be a relationship in which tw people living together make of eac other a little god, but rather it shoul be marked by dedication to God's will Draw a triangle in your mind. Put sel on one side, others on a second side and God at the base. The breadth o each relationship angle depends upo the side that is opposite. The angle o the relationship between you an others will depend upon the sid marked God. A big God will mean a unselfish, broad, inclusive angle of re lationship to self and to others. Where you and God come together, your rela tions with God will depend upon how large and how broad is the side of th other people with whom you ar linked. If you neglect any side, th other side will become more narrow It is the triangle that gives us roo to grow.—*John G. Simmons, St Matthew's Lutheran, North Holly wood, Calif.*

• *Christia Evidenc*

ASK us how we know the truth o the statement, "The Lord is m shepherd, I shall not want," and ou answer is that having believed this t the point of seeking to live it out i everyday life, we have felt ourselve companioned by a living Presence tha would never leave us nor forsake us Asked how we can prove that a tota commitment of life to Christ is th way to life abundant, we cannot giv mathematical formulas, but we poin to lives which are committed to hi and now have unbelievable strengt and courage to face any eventuality even death, calmly. We have seen thi commitment change character an attitudes of mind. We have seen i transform houses into homes. We hav seen it give men a sense of directio and purpose; change despair to hop hate to love.—*Homer J. R. Elford Trinity Methodist, Youngstown, Ohi*

Books in Brief

★★I PROTEST. By **G. Bromley** xnam. 186 pages. Harper, $2.50. This Bishop Oxnam's personal story of day and night ordeal with the ouse Committee on Un-American tivities. Every preacher in America ould read this book if for no other ason than to realize that "this can ppen to *me!*" Unless ministers act, re is the death toll of our democratic erties: the public release of un-aluated and hearsay evidence; the emium placed upon irresponsible ameless and faceless" informers; e labeling of sound social reforms subversive; the Stalin commissar pe of coercion which becomes the le of men rather than the rule of w; the abuse of the privilege of ngressional immunity; the develop-nt of procedures that cease to be vestigative and become more like the imidation of an inquisition; the in-cusable incompetency of committee search staff members; the un-Amer-n assumption that accusation con-tutes conviction; the bad manners d "big bully" spirit of committee mbers; the "files" of clippings and iflets developed by a "scissors and ste procedure"; the determination of mmittee members to save face rather an to face facts.

Bishop Oxnam does not oppose ngressional investigations, but he es oppose the practices being fol-ved by the Velde and McCarthy mmittees, and he proposes ways by ich their work could be improved the battle against communism. For torial comments on the book see or the Record" on page 31.—*Alton Motter, Managing Editor, The lpit.*

★THE SALTY TANG. By **Frederick B. eakman.** 160 pages. Revell, $2.00. E. G. Homrighausen points out in e foreword to these 18 sermons by e pastor of Third Presbyterian urch, Pittsburgh, "These sermons e more than literary gems; they ar the authentic marks of fine Chris-n preaching." The style is hard to fine, but it is an exciting experience read this book. Terse, pungent and mane, such sermons as "When Our yalties Are Tragedies" sweep one rward toward conviction and ac-otance. The intensity of the mes-ges places them with those of Arthur Gossip and James Stewart—which high praise.—*Kenneth Hildebrand, e Central Church of Chicago.*

REFLECTIONS ON LIFE. By **Alexis rrel.** Hawthorn, $3.00. The strength this posthumously published volume its scathing criticism of Western n's values and ideals. The rule of f-interest, the pursuit of pleasure, mfort and amusement, a lack of rsonal discipline and the prevalence social disunity, have resulted from e decay of religious and moral con-tions. A strange mixture of science d religion is revealed as one reads at more, not less, scientific emphasis required to understand man and his vocative criticism of modern man.—*Russell J. Compton, DePauw University, Greencastle, Ind.*

★★UNDER THREE FLAGS. By **Stephen Neill.** 186 pages. Friendship Press, $2.00 (paper edition, $1.25). In a time when the current news is sensitive to what is happening in India, Pakistan and Ceylon, it is valuable to have so clarifying and authentic a story of the Christian movement in these areas. Bishop Neill who has himself spent 20 years as a missionary in these lands is competent to evaluate the strength and weakness of the church and the influence it can have in the present stirrings among the peoples of these countries. The book deserves careful reading by the pastor who wishes to be informed. It is of course an excellent text for missionary groups.—*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

★★THE RISE OF METHODISM. By **Richard M. Cameron.** 397 pages. Philosophical Library, $4.75. For the first time an attempt has been made to weave together with abridgments of John Wesley's *Journal* the principal strands of Methodism's background from more than a score of other sources. The fabric terminates with environment and to derive moral principles as certain as mathematical laws and identical with Jesus' teaching. Some pseudo-religion, but prov

The Editor's Page

The Event of the Month

IT MIGHT have seemed that the public mind had become so surfeited with sensational news and utterances during the past half year that it could hardly react emotionally to any added stimulus. But when the Vice-President intimated that the United States might be drawn into the war in Indo-China, he set off an explosion of consternation, anxiety and wrath unequaled in our history. As this page is being written (early May), there is no indication of the subsiding of this intense concern. On the contrary, the efforts of spokesmen for the administration to relieve the tension by apparent denials coupled with weasel words have only added fuel to the flame. The attempt of President Eisenhower to calm public fears actually confirmed them by what he did not say. The "tough policy" of Mr. Dulles at Geneva in seeking allies for our possible war, keeps not only America but humanity on tenterhooks. Synchronizing with all this talk of war is the experimental explosion of our H-bomb accompanied by lurid descriptions of its power of cataclysmic destruction; also accompanied by the announcement that Russia possesses this hellish weapon. Have we not learned from our past three wars, including the Korean, that war tends to produce more evils than it cures? Our military-minded President, counseled by believers in the illusory dogma of collective security, appears willing to take the "calculated risk" of destroying civilization, rather than to take the consequences of a communist victory in Indo-China. I believe the American people would infinitely prefer to leave to future history the incalculable possibilities of a peace, negotiated on whatever terms, than to plunge our nation into the "calculated risk" of World War III.

Vice-President Nixon Startles the Nation

The Book of the Month

THE HOUSEHOLD OF GOD, *by Lesslie Newbigin. Friendship Press, $2.75.*

THE author is a bishop of the Church of South India. He is one of that inner circle of theologians whose advice on fundamental issues is regarded with great respect by the World Council officiary. He believes that the World Council is "the way that God has opened up in our time by which the churches may move from disunity to unity. . . . But it is the way, not the end. And if it comes to be regarded as the end it must be condemned as the wrong end." "The disastrous error of federation is that it offers us reunion without repentance." "The World Council goes from strength to strength, but the visible reunion of the churches makes little progress; and, indeed, the denominational positions tend to harden." Why? The answer of this book is: Because the nature of the church is conceived in static terms—orthodox doctrine, or continuity in the episcopal succession. That these belong to the *esse* of the church the author readily agrees. But to define the church in terms of either or both "results in a church which is a mere shell, having the form of the church but not the life." Ultimately, the church must be defined as "the community of the Holy Spirit, the household of God." "Where the Holy Spirit is recognizably present, there is the church." So conceived, the divided churches are all on a parity before God, despite their differences, and the way is opened for the pursuit and ultimate attainment of their unity.

A Thought for the Month

OUR human experience moves in rhythms. Consider those ever-recurring festivals which have become standardized in the calendar. Each anniversary has its own mood, but each calls us to a new beginning—of patriotism (Fourth of July), of human nobility (Lincoln's and Washington's birthdays), of grateful awareness of God's goodness (Thanksgiving day), of the triumph of Christ (Easter), of the nearness of heaven (Christmas), and of the open road ahead (New Year's day). But these new beginnings are spaced too far apart. The rhythmic swing is too wide. Our spirit needs lesser rhythms also, more frequent alternations between action and celebration, between doing and being, between ambition, planning and execution on one side, and renewal, reorientation and insight on the other. This is what prayer does for us. It is a solitary festival of the soul. It may be celebrated at any time, though it too, may have its times and days—at dawn, before sleep, a moment at noonday, and on the quiet Sabbath. Prayer is God's way of giving us a new start. In the life of action our feet become tangled with errors, indirections, futilities. We must shake ourselves free of them. To go on is to court more failure. Prayer is our chance to be free, to get back to a new beginning, to find the right road again, to set our feet in what the precious Scripture calls "a large place." Thus our modest human lives are brought into the vast sweep of destiny which Christians know as the Father's will. Prayer is never unanswered. Whatever other gifts it may bring, it always brings new insight which comes as a gift of grace while we tarry in the presence of the Father. Thenceforth, our burden is easier to carry, our purposes and plans are more simple and wise, because in prayer we see life whole and find meaning for our humble part in it.

Prayer as a New Start

Charles Clayton Morrison

For the Record—

WHAT is the responsibility of the American pulpit in counteract- McCarthyism? Because no minis- can escape answering that question, e Pulpit has published a number of mons related to this subject. Robert McCracken's contribution to this ie is a part of that series.

n our opinion this threat to democ- y must be met from our pulpits as l as in our town meetings and islative halls. McCarthyism is basi- y a moral issue. The large number sermons on this subject which have ie to our desk indicates that Amer- n preachers recognize the serious- s of this threat. Ministers who have yet come to grips with this deadly elopment might want to start the eels turning by reviewing the ser- ns on this theme which have ap- red in these pages.

hese have included Eugene M. stin's "The Peril of Conformity" t. 1952), C. Stanley Lowell's "The at Fear" (June 1953), O. Walter gner's "Christian Radicals" (Oct. 3) and Gene E. Bartlett's "Are We aid of Freedom?" (Jan. 1954).

f these prophetic voices do not e the spiritual blood count of erican pastors, a recent book pub- ed by Harper and Brothers will tainly do so. This is the record of hop G. Bromley Oxnam's expe- ice with the House Committee on -American Activities. The volume, *rotest*, is reviewed on page 29.

No Pastor Immune

s long as Americans tolerate the cedures of these investigation com- tees, no pastor whose interpreta- is of God's will differs from that of ther human being is immune from tment similar to that accorded hop Oxnam. On page 97 he puts his er on the crux of the matter:

> . person suffering from bubonic gue should be quarantined. *But he st have the plague* [Italics ours]. at would we think of a health de- tment that would put quarantine is upon an American home because ie malicious gossip declared she had rd that somebody said the accused been with somebody who was ged to have had the plague. The isations released by this commit- are as damaging to reputation as rantine signs would be to a busi- s. What would happen to a restau- t if an irresponsible health official, hout so much as a medical examina- , were to put up a sign in front a restaurant reading "BUBONIC GUE" because he had heard that of the waitresses was ill? A health artment must not be party to a lie. ny citizens believe, and understand- y so, that a congressional committee ld not placard an individual with- investigation. But this is precisely at this committee has done and does.

o your sermonic desk, O preacher. e hour is late. "Woe to me if I do preach the gospel." A.M.M.

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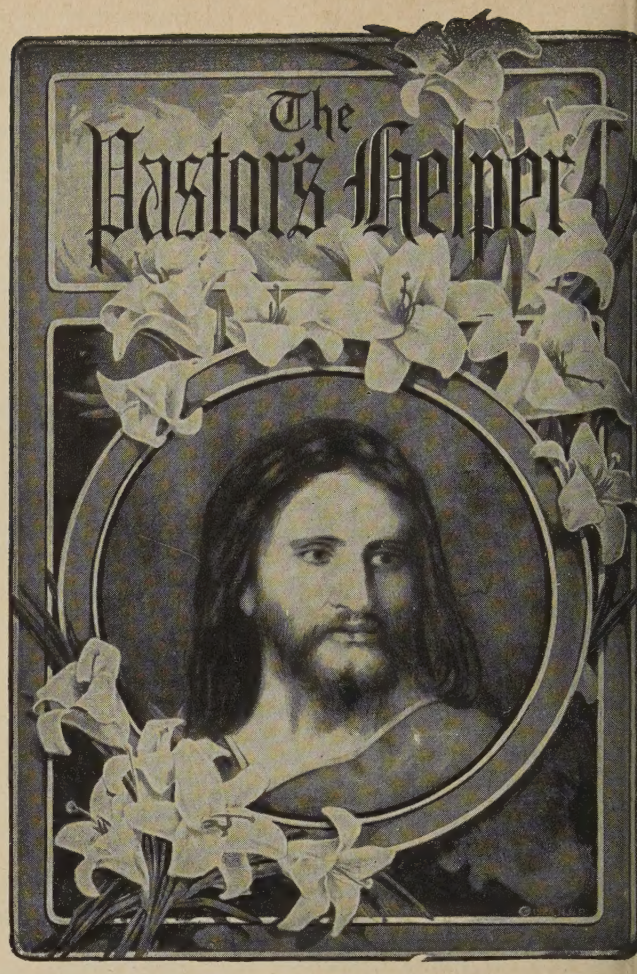

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